



¶ January hath xxxj. dayes.

¶ Morning  
prayer.

¶ Evening  
prayer.

		1. Lesson	2. Lesson	3. Lesson	4. Lesson
1	A New yeres day.	Gen. 1.	Gen. 1.	Deu. 10.	Col. 3.
2	b	Gen. 1.	Gen. 1.	Gene. 2.	Rom. 1.
3	c	3	2	4	3
4	d	5	3	6	3
5	e	7	4	8	4
6	f Epiphanie.	Esa. 40.	Luke 3.	Lu. 49.	Ioh. 3.
7	g	Gen. 9.	Matth. 5.	Gen. 12.	Rom. 5.
8	A Lucian.	13.	6	14.	6
9	b	15.	7	16.	7
10	c	17.	8	18.	8
11	d	19.	9	20.	9
12	e Solin. Aq.	21.	10	22.	10
13	f Hilarie.	23.	11	24.	11
14	g February.	25.	12	26.	12
15	a	27.	13	28.	13
16	b	29.	14	30.	14
17	c	31.	15	31.	15
18	d Prisca.	33.	16	34.	16
19	e	35.	17	37.	17
20	f Fabian.	38.	18	39.	18
21	g Agnes.	40.	19	41.	19
22	Vincent.	42.	20	43.	20
23	b	44.	21	45.	21
24	c	46.	22	47.	22
25	d Comm. of	W. 55.	Act. 1.	W. 55.	Act. 1.
26	e Paul.	Gen. 48.	Matth. 24.	Gen. 40.	1 Co.
27	f	50.	24	Exod. 1.	2 Co.
28	g	Exod. 1.	25	2	3
29	a	4	26	3	4
30	b	7.	27	4	5
31	c	9	28	5	6

¶ Februarie hath xxviij. dayes.

¶ Morning  
prayer

¶ Evening  
prayer.

		1. Lesson	2. Lesson	1. Lesson	1. Lesson	
1	d	Fast.	Exo. 12	Mar. 1.	Exo. 12	1. Co. 1.
2	e	Pn. of Ma	Wis. 12	2	Wis. 12	14
3	f	Blasii.	Exo. 13.	3	Exo. 14	15
4	g		15	4	16	16
5	A	Agatha.	17	5	18	2. Cor 1
6	b		19	6	20	2
7	c		21	7	22	3
8	d		23	8	24	4
9	e		25	9	25	5
10	f		26	10	Leui. 18	6
11	g	1st in Pis.	Leuit. 19	11	20.	7
12	A		26	2	Num. 11	8
13	b		Num. 12	13	13	9
14	c	Valentine.	24	14	16	10
15	d	Martii.	17	15	19	11
16	e		21	16	22	12
17	f		23	Lu. di. 1.	24	13
18	g		25	di. 1.	27	Gal. 1.
19	A		30	2	31	2
20	b		32	3	35	3
21	c		36	4	Deut. 1	4
22	d		Deut. 2.	5	3	5
23	e	Fast.	4	6	5	6
24	f	S. Mar.	Wis. 19.	7	Eccle 1	Eph. 1.
25	g	thins.	Deut. 6.	8	Deut. 7	2
26	A		8	9	9	3
27	b		10	10	11	4
28	c		12	11	12	5





¶ March hath xxxj. dayes.

¶ Morning  
prayer.

¶ Eucening  
prayer.

		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	d	David.	Den. 16.	Deut. 17	Ephe. 6.
2	e	Cedde.	18	19	Phil. 1.
3	f		20	21	2
4	g		22	24	3
5	A		25	26	4
6	b		27	28	Col. 1.
7	c	Perpetue.	29	30	2
8	d		31	32	3
9	e		33	34	4
10	f		Iosue 1.	Iosue 2.	5
11	g	eguin.	3	4	The.
12	A	Gregory.	5	6	2
13	b	Solm A.	7	8	3
14	c		9	10	4
15	d		23	24	Th.
16	e	Aprilis.	Iudg. 1.	Iudg. 2	2
17	f		3	4	3
18	g	Edward,	5	6	1. Tim.
19	A		7	8	2.3
20	b		9	10	4
21	c	Benedict.	11	12	5
22	d		13	14	6
23	e		15	16	1 Tim.
24	f	Init. veg. la	17	18	2
25	g	Annun. of	Eccle. 2	Eccle. 3	3
26	A	Mary.	Iudg. 13	Iudg. 20	4
27	b		21	Ruth 1.	1 Tim.
28	c		Ruth 2.	3	2.3
29	d		4	1 Kin. 1	Phile.
30	e		1. Kin. 2	3	Heb.
31	f		4	5	7

¶ April hath xxx. dayes.

¶ Morning  
prayer.

¶ Euening  
prayer.

		1. Lesson	1. Lesson	1. Lesson	2. Lesson
1	g	1. King. 6	1. Ioh. 19.	1. King. 7	Hebr. 5
2	a	8	20	9	4
3	b	Richard.	31	11	5
4	c	Ambrose	Act. 1.	13	6
5	d	14	3	15	7
6	e	16	3	17	8
7	f	18	4	19	9
8	g	20	5	21	10
9	a	21	6	23	11
10	b	24	7	25	12
11	c	26	8	27	13
12	d	28	9	29	(am. 1)
13	e	30	10	31	2
14	f	1. Kin. 1.	11	2. Kin. 2	3
15	g	3	12	4	4
16	a	5	13	6	5
17	b	7	14	8	6. Pet. 1
18	c	9	15	10	2
19	d	Alphage	16	12	3
20	e	13	17	14	4
21	f	15	18	16	5
22	g	17	19	18	2. Pet. 1
23	a	5 George.	19	20	2
24	b	21	21	22	3
25	c	Marke E	Eccle 4.	22	Eccle 5
26	d	1. kin. 23	23	1. kin. 24	1. Ioh. 1
27	e	1. kin. 1	24	1. kin. 2	2
28	f	3	25	4	3
29	g	5	26	6	4
30	a	7	27	8	5

May hath xxxj. dayes.

☞ Morning  
prayer.

☞ Euening  
prayer.

		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	b	Philip and	Eccle. 7.	1. Lesson.	2. Lesson.
2	c	Jacob.	3. king. 9.	Eccl. 9.	Iude. 1.
3	d	Inuention	11	3. ki. 10	Rom. 1.
4	e	of the	13	Mat. 1.	12
5	f	croffe.	15	2	14
6	g	Iohn Port.	17	3	16
7	A		19	4	18
8	b		21	5	20
9	c		23	6	22
10	d		4. king. 1.	7	24
11	e		3	8	26
12	f	sol in Ge	5	9	28
13	g		7	10	30
14	A		9	11	1. Co
15	b		11	12	2
16	c	Junii.	13	13	3
17	d		15	14	4
18	e		17	15	5
19	f	Dunstane.	19	16	6
20	g		21	17	7
21	A		23	18	8
22	b		25	19	9
23	c		Eld. 3.	20	10
24	d		5	21	11
25	e		7	22	12
26	f	Angustine	9	23	13
27	g		11	24	14
28	A		13	25	15
29	b		15	26	16
30	c		17	27	17
31	d		19	28	18

lune hath xxx. dayes.

☞ Morning  
prayer.

☞ Evening  
prayer.

		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	e	Hest. 6.	Mar. 2.	Hest. 7.	1. Cor. 13.
2	f	8	3	9	16
3	g	Nichom.	4	1. Cor. 2.	2. Cor. 1.
4	A	3	5	4	2
5	b	Boniface	6	6	3.
6	c	7	7	8	4
7	d	9	8	10	5
8	e	11	9	12	6
9	f	13	10	14	7.
10	g	15	11	16	8
11	A	Bar. Apo	Eccl. 10.	Act. 14	Eccl. 12
12	b	Sol. in Cā.	Job. 17. 18	Mar. 13	Job. 19
13	c	Sol. esti.	20	13	21
14	d	Iulii.	22	14	23
15	e		24. 25.	15	26. 27.
16	f		28	16	29
17	g		30	Luke. 1	31
18	A		32	2	33
19	b	Nat. K. To	34	3	35
20	c	Edward	36	4	37
21	d		38	5	39
22	e		40	6	41
23	f	Fast.	42	7	Pro. 1
24	g	Job. Bapt.	Mal. 3.	Mat. 7.	Mal. 4.
25	A		Pro. 2.	Luk. 8.	Pro. 3.
26	b		4	9	5
27	c		6	10	7
28	d	Fast.	8	11	9
29	e	S. Pet.	Eccl. 15	Act. 3.	Ecc. 19
30	f		Pro. 10.	Luk. 12	Pro. 11

Iuly hath xxxj. dayes.

☞ Morning  
prayer.

☞ Euening  
prayer.

		..Lesson.	..Lesson.	..Lesson.	..Lesson.
		Prou. 12	Luk. 13	Prou. 1	Phil. 1.
1	g	14	14	15	2
2	A	16	15	17	3
3	b	18	16	19	4
4	c	20	17	21	Coloff. 1.
5	d	22	18	23	2
6	e	24	19	25	3
7	f	26	20	27	4
8	g	28	21	29	1. The 1.
9	A	31	22	Eccle.	2
10	b	Eccle. 2	23	3	3
11	c	4	24	5	4
12	d	6	1oh. 1.	7	5
13	e	8	2	9	1. The 1.
14	f	10	3	11	2
15	g	12	4	1ere. 1.	3
16	A	1ere. 2.	5	3	1. Tim. 1.
17	b	4	6	5	2. 3.
18	c	6	7	7	4
19	d	8	8	9	5
20	e	10	9	11	6
21	f	12	10	13	1. Tim. 2.
22	g	14	1	15	2
23	A	16	2	7	3
24	b	Eccle. 21	13	Eccle. 2	4
25	c	1ere. 18	14	1ere. 19	1. Tim. 3.
26	d	20	15	21	2. 3.
27	e	22	16	23	Phile. 1.
28	f	24	17	25	Heb. 1.
29	g	26	18	27	2
30	A	28	19	29	3
31	b				

¶ August hath xxxj. dayes.

¶ Morning  
prayer.

¶ Evening  
prayer.

		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	c	Lammas.	Lev. 23.	Lev. 23.	Heb. 4.
2	d		31	33	5
3	e		34	Act. 1.	6
4	f		36	2	7
5	g		38	3	8
6	A	Transfig.	40	4	9
7	b	Name of	42	5	10
8	c	Ies.	14	6	11
9	d		47	7	12
10	e	Laurenc.	49	8	13
11	f		51	9	James. 1
12	g	Sol m V.	Lamen. 1	10	Lam. 2.
13	A		3	11	4
14	b	Septemb.	5	12	Eze. 2.
15	c		Ezech. 3	13	6
16	d		7	14	13
17	e		14	15	18
18	f		14	16	18
19	g		33	17	14
20	A		Dan. 1.	17	Dan. 2.
21	b		3	18	4
22	c		5	19	6
23	d	Fall.	7	20	8
24	e	Barth. A	9	21	10
25	f		2	22	10
26	g		Eccl 23	22	Eccl 29.
27	A		Dan. 11.	23	Dan. 12
28	b	Augustin	(*)	24	14
29	c	Behead.	(*)	24	14
30	d	of Iohn.	Ofec. 1.	25	14. 2. 3.
31	e		4	26	5. 6.
			7	27	8
			9	28	10
			11	29	12

\*) Note, that the 13. of Daniel, touching the History of Susanna, isto be read vntill these words : And King Asyages, &c.

September hath xxxi dayes.

☞ Morning  
prayer.

☞ Euening  
prayer.

		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	f	Gyles	1. Leet. 3.	Mat. 2.	1. Leet. 14.
2	g		2. Leet. 1.	3.	2. Leet. 2.
3	a		3.	4.	Amos. 1.
4	b		Amos. 2.	5.	3.
5	c	Dog daies	6.	5.	6.
6	d	end.	7.	7.	7.
7	e	Enur. bish.	8.	8.	8.
8	f	Nx. of Ma.	1. Leet. 1.	9.	1. Leet. 1.
9	g		2. Leet. 2.	10.	4.
10	a		Mich. 1.	11.	Mich. 2.
11	b		3.	12.	4.
12	c	Col in L.	5.	13.	6.
13	d		7.	14.	Nan. 1.
14	e	Holy cross	Nan. 2.	15.	3.
15	f	Agabus.	Abac. 1.	16.	Abac. 2.
16	g	Augustin.	3.	17.	Soph. 1.
17	a	Lambert.	Soph. 2.	18.	3.
18	b		Agge. 1.	19.	Agge. 2.
19	c		Zach. 1.	20.	Zac. 2.
20	d	Fast.	4. 5.	21.	6.
21	e	S. Matthe.	Eccl. 35.	22.	Eccl. 38.
22	f		Zach. 7.	23.	Zach. 8.
23	g		9.	24.	10.
24	a		11.	25.	11.
25	b		13.	26.	14.
26	c	Cyprian.	Mala. 1.	27.	Mala. 2.
27	d		3.	28.	4.
28	e		Tobi. 1.	Mar. 1.	Tobi. 2.
29	f	S. Michael.	Eccl. 35.	2.	Eccl. 44.
30	g	Hierome.	Tob. 3.	3.	Tobi. 4.

# October hath xxxj. dayes.

¶ Morning  
prayer.

¶ Evening  
prayer.

			1. Lesson	2. Lesson	1. Lesson	2. Lesson
1	A	Remige.	(*) Mar. 4	Tobi. 6	1. Co. 16	
2	b		7	5	2. Co. 1	
3	c		9	6	2	
4	d		11	7	3	
5	e		13	8	4	
6	f	Faith.	Indit. 1.	9	Indit. 2	5
7	g		3	10	4	6
8	A		5	11	6	7
9	b	Dennis	7	12	8	8
10	c		9	13	10	9
11	d		11	14	12	10
12	e	Vol in Sc.	13	15	14	11
13	f	Edward	15	16	16	12
14	g		Wisd. 1.	Lu. di.	Wisd. 2.	13
15	A		3	di. 1.	4	Galat. 1
16	b	Nouem.	5	3	6	2
17	c	Etheldr.	7	3	8	3
18	d	Luke 24.	Eccle. 51.	4	Iob. 1.	4
19	e		Wisd. 9.	5	Wisd. 10.	5
20	f		11	6	12	6
21	g		13	7	14	Ephe. 1.
22	A		15	8	16	2
23	b		17	9	18	3
24	c		19	10	Eccle. 1.	4
25	d	Crispine	Eccle. 2.	11	3	5
26	e		4	12	5	6
27	f	Fast.	6	13	7	Phil. 1.
28	g	Simon & Jude.	10. 24. 25	14	Iob. 42	2
29	A		Eccle. 8.	5	Eccle. 9	3
30	b		10	6	11	4
31	c	Fast.	12	17	12	Colos. 1

(\*) Note that the 6. of Exodus is to be read the first of October at Morning prayer, vnto these words,  
These be the heads, &c



¶ Nouember hath xxx. dayes.

¶ Morning  
prayer.

¶ Evening  
prayer.

		1. Lesson	2. Lesson	1. Lesson	2. Lesson
1	d	All Saints	Wisd. 3	He. 11. 12	Wisd. 5
2	e		Ecc. 14	Luk. 18.	Ecc. 15.
3	f		16	19	17
4	g		18	20	19
5	A		20	21	21
6	b	Leonard.	22	22	23
7	c		24	23	25 (x <sup>v</sup> x)
8	d		27	24	28
9	e		29	John 1.	30
10	f		31	2	32
11	g	S. Martin.	33	3	34
12	A	Sol. in Sag	35	4	36
13	b	Brice.	37	5	38
14	c	Decēbris.	39	6	40
15	d	Machute.	41	7	42
16	e		43	8	44
17	f	Hugh bish.	45	9	(x <sup>v</sup> x)
18	g		47	10	48
19	A		49	11	50
20	b	Edmund	51	12	Baruc. 1
21	c	king.	Baruc. 2	13	3
22	d	Cicely.	4	14	5
23	e	Clement.	6	15	Isai 1.
24	f		Esai 2.	16	3
25	g	Katherine.	4	17	5
26	A		6	18	7
27	b		8	19	9
28	c		10	20	11
29	d	Fast.	12	21	13
30	e	Anti. Ap.	Pro. 20.	Act. 1.	Prou. 21.

(x<sup>v</sup> x) Note that the beginning of the 26. Chapter of Ecclesiasticus (unto) But when one is, &c. must be read with the 25. Chapter.

(x<sup>v</sup> x) Note that the 46. Chapter of Ecclesiasticus is to be read vnto these words, After this be told, &c.

¶ December hath xxxj. dayes.

¶ Morning  
prayer.

¶ Evening  
prayer.

		1. Lesson Esaï 14.	2. Lesson Acts 2.	1. Lesson Esaï 15.	2. Lesson Heb. 7.
1	f				
2	g	16	3	17	8
3	A	18	4	19	9
4	b	20, 21.	5	22	10
5	c	23	6	24	11
6	d	Nicholas.	dim. 7.	26	12
7	e		dim. 7	28	13
8	f	Concep.	8	30	am. 1.
9	g	Ma.	9	32	2
10	A		10	34	3
11	b		11	36	4
12	c	Sol in Cap	12	38	5
13	d	Lucie.	13	40	Pet 1
14	e	ianuarii.	14	42	2
15	f		15	44	3
16	g	O sapien	16	46	4
17	A	tia.	17	48	5
18	b		18	50	2. Pet. 1
19	c		19	52	2
20	d	Fast.	20	54	3
21	e	Reb. Apo.	Pro. 23.	Pro. 24	1. Ioh. 1.
22	f		Esaï 55	Esaï 56.	2
23	g		57	58	3
24	A	Fast.	59	60	4
25	b	Christmas.	Esaï 9.	Luke 2	Esaï 7.
26	c	S. Steuen.	Pro. 28.	Act. 6. 7	Eccle. 4
27	d	S. Iohn.	Eccl. 5	Apoc. 1	Eccle. 6
28	e	Innocents.	Ier. 31	Act. 25.	Misd. 1
29	f		Esaï 61	36	Esaï 62.
30	g		63	27	64
31	A	Siluefter	65	28	66

THE ORDER OF THE  
Psalmes to be sayd at Morning  
and Evening Prayer.

	Morning prayer.	Evening prayer.
1	1.2.3.4.5.	6.7.8.
2	9.10.11.	12.13.14.
3	15.16.17.	18.
4	19.20.21.	22.23.
5	24.25.26.	27.28.29.
6	30.31.	32.33.34.
7	35.36.	37.
8	38.39.40.	41.42.43.
9	44.45.46.	47.48.49.
10	50.51.52.	53.54.55.
11	56.57.58.	59.60.61.
12	62.63.64.	65.66.67.
13	68.	69.70.
14	71.72.	73.74.
15	75.76.77.	78.
16	79.80.81.	82.83.84.85.
17	86.87.88.	89.
18	90.91.92.	93.94.
19	95.96.97.	98.99.100.101.
20	102.103.	104.
21	105.	106.
22	107.	108.109.
23	110.111.112.113.	114.115.
24	116.117.118.	119. Inde 4.
25	Inde 5.	Inde 4.
26	Inde 5. (124.125.	Inde 4. (130.131.
27	120.121.122.123.	126.127.128.129
28	132.133.134.135.	136.137.138.
29	139.140.141.	142.143.
30	144.145.146.	147.148.149.150.

**PROPER LESSONS TO BE**  
 read for the first Lesson, both at Mor-  
 ning and Evening prayer, on the Sundayes  
 throughout the yere, and for some  
 also the second Lessons.

<i>Sundayes of</i> <i>Aduent.</i>	<i>¶ Mattens.</i>	<i>¶ Evensong.</i>
The first	Esai i.	Esai ii.
ii.	v.	xxiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxxii.
<i>Sundayes after</i> <i>(hristmas.</i>		
The first.	Esai xxxvii.	Esai xxxviii.
ii.	xli.	xliii.
<i>Sundayes after</i> <i>the Epiphanie.</i>		
The first	Esai xliii.	Esai xli.
ii.	li.	liii.
iii.	lv.	lvi.
iiii.	lvii.	lviii.
v.	lix.	lxiii.
<i>Septuagesima.</i>	Genesis i.	Genesis ii.
<i>Sexagesima.</i>	Genesis iii.	vi.
<i>Quinquagesim.</i>	Genesis ix.	xii.
<i>¶ Lent.</i>		
1 <sup>st</sup> Sunday.	Genesis xix.	Genesis xxi.
ii.	xxvii.	xxxiii.
iii.	xxxix.	xiii.
iiii.	Genesis xliii.	Genesis xlv.
v.	Exod iii.	Exod. v.
vi.	ix.	x.
<i>Easter day.</i>		
i. Lesson.	Exod xii.	Exod. xii.
ii. Lesson.	Rom. vi.	Actes ii.

¶ Sundayes

## ¶ Sundayes after Easter.

	<i>¶ Matrons.</i>	<i>¶ Euenfong.</i>
The first.	Numb. xvi.	Numb. xxii.
ii.	xxiij.	xxv.
iii.	Deut. iij.	Deut. v.
iiii.	vi.	vii.
v.	viii.	ix.
Sunday after as- cenfion day.	Deut. xii.	Deut. xiii.
Whitfunday.		
i. Lesson.	Deut. xvi.	Wifedome i.
ii. Lesson.	Actes x. Then Pe- ter opened his mouth, &c. 34	Act. xix. it fortu- ned, &c. v. m. c. After thefe, &c.
Trinitie Sunday.		
i. Lesson.	Genefis xviii.	Iofuah i.
ii. Lesson.	Matth. iij.	

## ¶ Sundayes after Trinitie.

	<i>¶ Matrons.</i>	<i>¶ Euenfong.</i>
First Sunday.	Iofuah x.	Iofuah xxiii.
ii.	Iudicum iij.	Iudicum v.
iii.	i. King ii.	ii. Kings iii.
iiii.	i. King xii.	ii. Kings xii.
v.	xv.	xvi.
vi.	ii. King xii.	ii. Kings xx i.
vii.	xxii.	xxiii.
viii.	iii. King xiii.	iii. Kings xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.
xi.	iiii. King v.	iiii. Kings ix.
xii.	x.	xviii.
xiii.	xix.	xxiii.
xiiii.	Ieremie v.	Ieremie xxii.
xv.	xxxv.	xxxvi.
xvi.	Ezech ii.	Ezech xiiii.
xvii.	xvi.	xviii.
xviii.	xx.	xxiii.
xix.	Daniel iii.	Daniel vi.
xx.	Iocel ii.	Miche vi.
xxi.	Abac ii.	Pronerbi

# Proper Lessons.

	<i>¶ Mattens.</i>	<i>¶ Euen-song.</i>
xxii.	Proverbs ii.	Proverbs ii.
xxiii.	xi.	xii.
xxiiii.	xiii.	xiiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

## ¶ Lessons proper for holy daues.

	<i>¶ Mattens.</i>	<i>¶ Euen-song.</i>
<i>S. Andrew.</i>	Proverbs xx.	Proverbs xxi.
<i>S. Thomas Apo.</i>	xxiii.	xxiii.
<i>Natiu. of Christ.</i>		
i. Lesson.	Esai ix.	Esai vii GOD spake once a- gaine to Ahaz.
ii. Lesson.	Luke ii. vnto And vnto men good will. 19.	Titus iii. The kindnesse and loue, &c. 4.
<i>S. Steuen.</i>		
i. Lesson.	Proverbs xxviii	Eccle iiii
ii. Lesson.	Actes vi and vii. Steuen full of faith, &c. vnto And when for- tie yeres &c. 30	Actes vii. When forty yeres were &c. vnto Steuen full of the holy Ghoss, &c.
<i>S. Iohn.</i>		
i. Lesson.	Eccle v.	Eccle. vi.
ii. Lesson.	Apoca. i.	Apoca xxii.
<i>Innocents day.</i>	Iere xxxi vnto Moreover I ha heard Ephraim	Wisdomes.
<i>Circumcission.</i>		
i. Lesson.	Genesis xvii.	Deut x. And now Israel &c.
ii. Lesson.	Rom. ii.	Coloss. ii.
<i>Epiphanye.</i>		
i. Lesson.	Esai xl.	Esai xlix.
ii. Lesson.	Luke iii. vnto So that he was sup- posed to be &c.	Iohn ii vnto Af- ter he went to Capernaum.

# Proper Lessons.

	g Masses.	g Euenſong.
Conversion of S. Paul.		
i. Lesson.	Wiſdome v.	Wiſdome vi.
ii. Lesson.	Acts xxii. vnto They heard him.	Actes xxvi.
Purification of Marie.	Wiſdome ix.	Wiſdome xii
S. Mathias.	Wiſdom xix.	Eccle. i.
Annunclati. of Marie.	Eccleſiaſtes ii.	Eccle. iii.
Wednesday be- fore Eaſter.	Oſee xiii.	Oſee xiii.
Thursday before Eaſter.	Daniel ix.	Ierem xxxi.
Good Friday.	Genesis xxii.	Eſai liii.
Eaſter euen.	Zacharie ix.	Exodus xiii.
Sunday in Ea- ſter weeke.		
i. Lesson.	Exodus xvi.	Exodus xvii.
ii Lesson.	Matth. xxviii.	Actes iii.
Tuesday in Ea- ſter weeke.		
i. Lesson.	Exodus xx.	Exod. xxxii.
ii. Lesson.	Luk. xxiii. vnto And behold two of them	i. Cor. xv.
S. Marke.	Eccle. iiiii.	Eccle. v.
Philip & Jacob.	Eccle. vii.	Eccle ix.
Ascenſion day.	Deuter x.	iii. King ii.
Munday in Whiſun weeke.		
i. Lesson.	Gene. xi. vnto Theſe are the generations of Sem. &c	Num xi. Gather vnto me, &c. vnto Moses and the Sec.
ii. Lesson.	i Cor xii.	
Tuesday in Whiſ ſun weeke.	i. King. xix Da- uid came to Samuel.	Deut. xxx.

# Proper Lessons.

	¶ Matten.	¶ Euenſong.
S. Barnabe. i. Lesson. ii Lesson.	Eccle. x. Actes xiiii.	Eccle. xii. Actes xv. vnto Af- ter certain daies.
S. Iohn Baptiſt. i Lesson. ii Lesson.	Mala. iiii. Matth. iiii.	Mala. iiii. Matth. xiiii. vnto Whē Ieſus, &c.
S. Peter. i. Lesson. ii Lesson.	Eccle. xv. Actes iii. Eccle. xxi.	Eccle. xix. Actes iiii. Eccle. xxii.
S. Iames.	xxv.	xxix.
S. Bartholom.	xxxv.	xxxviii.
S. Matthewe.	xxxix.	xliiii.
S. Michael.	li.	Iob i.
S. Luke.		
Simon and Jude i Lesson.	Iob xxiiii. xxv.	Iob xlii.
All Saints. i Lesson.	Wiſdom iii. vnto, Bleſſed is ra- ther the &c.	Wiſdom v. vnto, His ieſouſie alſo.
ii Lesson.	Heb. xi. xii. Saints by faith vnto, If ye endure, &c.	Apoc. xix. vnto, And I ſaw an Angel ſtand.

## ¶ Proper Pſalmes on certaine daies.

	¶ Mattens.	¶ Euenſong.
Chriſtmas day.	Pſalmes xix. xlv. lxxxv.	Pſal lxxxix. cx. cxxxii.
Eaſter day.	lii. lvii. cxi.	cxiii. cxiiii. cxviii.
Aſcenſion day.	viii. xv. xvi.	xxiii. lxviii. cviii.
Whiſunday.	xlv. xlvii.	ciii. cxlv.

The



The Table and Kalender expressing the  
order of the Psalmes, and Lessons to be said at  
Morning and Evening prayer, throughout  
the yere, except certaine proper feasts,  
as in the rules following more  
plainly appeare.

*The order how the Psalmes are appointed  
to be read.*



he Psalter shall be read through once  
every moneth. And because that some  
Moneths be longer then some other  
be, it is thought good to make them  
even by this meanes. To every moneth  
shall be appointed, as concerning this purpose, iust  
thirtie dayes.

And because Iannary and March haue one day a-  
boue the said number: and Februarie which is pla-  
ced betweene them both, hath onely xxviii. dayes:  
February shall borowe of either of the Moneths of  
Iannary and March one day: and so the Psalter which  
shalbe read in February, must begin at the last day of  
Iannary, and end the first day of March.

And whereas May, Iuly, August, October and De-  
cember haue xxxi. dayes apiece: it is ordered that  
the same Psalmes shalbe read the last day of the said  
moneths, which were read the day before, so that the  
Psalter may beginne againe the first day of the next  
moneth ensuing.

Now to knowe what Psalmes shalbe read every  
day, looke in the Kalender the number that is ap-  
pointed for the Psalmes, and then finde the same  
number in the Table placed at the end of the Kalen-  
der for that purpose: and vpon the number shal you  
see what Psalmes shall be said at Morning and Eve-  
ning prayer.

And where the Cxix. Psalme is diuided into xxii.  
portions, and is ouerlong to be read at one time: it  
is so ordered, that at one time shall not be read a-  
boue foure or five of the said portions, as you shall  
perceiue to be noted in the said Table.

And here is also to be noted, that in the said Table,  
and in all other places of the Service, where any  
Psalmes are appointed, the number is expressed after  
the great English Bible, which from the ix. Psalme,

unto the Cxlviii. Psalme, following the diuision of the Hebrewes, doeth vary in number from the common Latine translation.

These to be obserued for Holy dayes,  
and none other.

**T**hat is to say, All Sundayes in the yere. The dayes of the Feasts of the Circumcision of our Lord Iesus Christ. Of the Epiphany. Of the Purification of the blessed Virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed Virgin. Of S. Marke the Euangelist. Of S. Philip and Iacob the Apostles. Of the Ascension of our Lord Iesus Christ. Of the Natiuitie of S. Iohn Baptist. Of S. Peter the Apostle. Of S. James the Apostle. Of S. Bartholomew the Apostle. Of S. Matthew the Apostle. Of S. Michael the Archangel. Of S. Luke the Euangelist. Of S. Simon and Iude the Apostles. Of all Saints. Of S. Andrew the Apostle. Of S. Thomas the Apostle. Of the Natiuitie of our Lord. Of S. Steuen the Martyr. Of S. Iohn the Euangelist. Of the holy Innocents. Munday and Tuesday in Easter weeke. Munday and Tuesday in Whitsun weeke.

A rule to know when the Terme be-  
ginneth and endeth.

**E**ight dayes before any Terme begin,  
the Exchequer is open, you may go in:  
Trinitie Terme onely except,  
which is but foure dayes before open kept.

**H**illarie Terme beginneth the xxiii. day of Iannuarie (if it be not Sunday: if it be Sunday, then the next day after) and endeth the xii. of February.

**E**aster Terme beginneth xvii. dayes after Easter day, & endeth foure dayes after the Ascension day.

**T**rinittie Terme beginneth the next day after Corpus Christi day, and endeth the Wednesday fortnight after.

**M**ichaelmas Terme beginneth the ix. day of October, if it be not Sunday, & endeth the xxviii. of November.

T H E

## ¶ THE PREFACE.



Here was neuer any thing by the wit of man so well deuised, or so sure established, which in continuance of time hath not bene corrupted: as (among other things) it may plainly appeare by the common prayers in the church, commonly caled Diuine seruice. The first originall and ground whereof if a man would search out by the ancient fathers, he shall find that the same was not ordained, but of a good purpose, & for a great aduancement of godlinesse. For they so ordered y<sup>e</sup> matter, that the whole Bible (or the greatest part thereof) should bee read ouer once in the yeere, intending thereby that the Clergie, and specially such as were Ministers of the Congregation, should by often reading and meditation of Gods word, be stirred vp to godlines themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people by daily hearing of holy Scripture read in the Church, should continually profit more & more in the knowledge of God, and be more inflamed with the loue of his true religion. But these many yeeres passed, this godly and decent order of the ancient fathers, hath bene so altered, broken, and neglected by planting in vncertaine stories, legends, responds, verses, vaine repetitions, commemorations, and synodals, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in this sort the booke of Esai was begun in Aduent, and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read thorow. After a like sort were other bookes of holy Scripture vsed. And moreover, whereas S. Paul would haue such language spoken to the people in the Church, as they might vnderstand, and haue profit by hearing of the same: the seruice in this church of England (these many yeeres) hath bene read in Latine to the people, which they vnderstand not, so that they haue heard with their eares only, & their heart, spirit, and mind haue not bene edified thereby.

And furthermore, notwithstanding that the ancient fathers haue diuided the Psalmes into seuen portions

tions

## THE PREFACE.

tions, whereof every one was called a *Noſſure*; now of late time a few of them haue bin daily ſaid, and oft repeated, and the reſt utterly omitted.

Moreouer, the number and hardnes of the rules called the *Pye*, and the manifold changings of the ſervice, was the cauſe that to turne the booke onely was ſo hard and intricate a matter, that many times there was more buſineſſe to find out what ſhould be read, then to read it when it was found out. Theſe inconueniences therfore conſidered, here is ſet forth ſuch an order whereby the ſame ſhall be redreſſed. And for a readineſſe in this matter, heere is drawen out a Kalender for that purpoſe, which is plaine and eaſie to be vnderſtood, wherein (ſo much as may be) the reading of holy Scriptures is ſo ſet forth, that all things ſhall be done in order without breaking one piece thereof from another. For this cauſe be cut off Anthems, Reſponds, Inuicatories and ſuch like things as did breake the continuall courſe of the reading of the Scripture. Yet becauſe there is no remedy but that of neceſſitie there muſt be ſome rules, therfore certaine rules are here ſet forth, which as they be few in number, ſo they be plaine and eaſie to be vnderſtood. So that here you haue an order for prayer, as touching the reading of holy Scripture. much agreeable to the mind and purpoſe of the old fathers, and a great deale more profitable and commodious, then that which of late was vſed. It is more profitable becauſe here are left out many things, whereof ſome be vnttrue, ſome vncertaine, ſome vaine and ſuperſtitious, and is ordained nothing to be read, but the very pure word of God the holy Scriptures, or that which is evidently grounded vpon the ſame, and that in ſuch a language and order as is moſt eaſie and plaine for the vnderſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortneſſe thereof, and for the plainneſſe of the order, and for that the rules be few and eaſie. Furthermore, by this order the Curates ſhall need none other bookes for their publike ſervice but this booke and the Bible: by the meanes whereof, the people ſhall not be at ſo great charges for books, as in times paſt they haue bene. And where heretofore there hath bene great a *uerſitie* in ſaying and ſinging in Churches

## THE PREFACE.

Churches within this Realme, some following Salisbury vse, some Hereford vse, some the vse of Bangor, some of Yorke, & some of Lincolne: now from henceforth al the whole Realme shal haue but one vse. And if any would iudge this way more painefull, because that all things must be read vpon the booke, whereas before by y reason of so often repetition, they could say many things by heart: if those men will weigh their labour with the profit & knowledge which daily they shal obtaine by reading vpon the booke, they will not refuse the paine in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost be so plainly set forth, but doubts may rise in the vse & practising of the same to appease all such diuersitie (if any arise) & for the resolution of al doubts concerning the manner how to vnderstand, do & execute the things contained in this booke, the parties that so doubt, or diuersly take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same, so that the same order be not contrary to any thing contained in this booke. And if the Bishop of the Diocese bee in doubt, he may he lend for the resolution thereof vnto the Archbishop. Though it be appointed in the afore writtē Preface that al things shalbe read & sung in the Church in the English tongue, to the end that the Congregation may thereby be edified: yet it is not meant, but when men say Morning & Euening prayer priuately, they may say the same in any language that they themselves doe vnderstand.

And all Priests and Deacons shall be bound to say daily the morning & euening prayer, either priuately or openly, except they be let by Preaching, studying of Diuinitie, or by some other vrgent cause. And the Curate y ministreth in euery parish Church or Chappel being at home, and not being otherwise reasonably letted, shall say the same in the parish Church or Chappel where he ministreth, & shall toll a bel thereto a conuenient time before he begin, that such as be disposed may come to heare Gods word,  
and to pray with him.



# AN ORDER FOR MORNING and Euening prayer daily thro- rowout the yere.



**A**T whattyme soener a sinner doth repent  
him of his sin frō the bottom of his hart  
I will put all his wickednes out of my  
remembrance, saith the Lord, *Ezek 18.*  
I doe know mine owne wickednesse,  
and my sinne is alway against me. *Psal 51.*

Turne thy face away from our sinnes (O Lord:) and  
blot out all our offences. *Psal 51.*

A sorrowfull spirit is a sacrifice to God, despise not  
(O Lord) humble and contrite hearts. *Psal 51.*

Rent your hearts and not your garments, and turne  
to the Lord your God: because he is gentle, & merci-  
full, he is patient, and of much mercy, and such a one  
as is fory for your afflictions. *Ier 1.*

To thee (O Lord God) belongeth mercy & forgie-  
nesse, for we haue gone away from thee, and haue not  
hearkned to thy voice, wherby we might walk in thy  
Lawes which thou hast appointed for vs. *Deu. 9.*

Correct vs. O Lord, & yet in thy iudgmēt, not in thy  
fury, lest we be consumed, & brought to nothing. *Ier 10*

Amend your liues, for the kingdome of God is at  
hand. *Mat. 3.*

I will goe to my Father, and say vnto him, Father, I  
haue sinned against heauen, & against thee: I am no  
worthy to be called thy sonne. *Luke 15.*

Enter not into iudgment with thy seruants, O Lord  
for no flesh is righteous in thy sight. *Psal 141.*

If we say that we haue no sinne, wee deceiue our  
selues, and there is no trueth in vs. *1. Iohn. 1.*

**D**Earely beloned brethrē, y scripture moueth vs in  
sundry places to acknowledge & cōfesse our ma-  
nifold sins & wickednes, & y we should not dissemble  
nor cloke them before the face of Almighty God our  
heauenly Father, but confesse the w an humble, low-  
ly, penitent, & obedient heart, to y end y we may ob-  
taine forgiveness of the same by his infinite goo lnes &  
mercy. And although we ought at al times humbly to  
acknowledge our sins before God, yet ought we most  
chiefly so to do, whē we assemble & meet together, to  
tender thanks for y great benefits y we haue receiued  
at his hāds, to set forth his most worthy praise, to heare  
his,

## Morning prayer.

his most holy word, & to ask those things which be requisite & necessary as wel for y<sup>e</sup> body as y<sup>e</sup> soule. Wherefore I pray & beseech you, as many as be here present, to accompany me with a pure heart and humble voice vnto the throne of the heauenly grace, saying after me.

*A generall Confession to be said of the whole Congregation after the Minister, kneeling.*

**A**lmighty and most mercifull Father we haue erred and strayed from thy waies like lost sheep, we haue followed too much the deuises and desires of our own hearts, we haue offended against thy holy Lawes, wee haue left vndone those things which we ought to haue done, and we haue done those things which we ought not to haue done, & there is no health in vs: but thou O Lord haue mercie vpon vs miserable offenders. Spare thou them, O God, which confesse their faults, restore thou them that be penitent: according to thy promises declared vnto mankinde in Christ Iesus our Lord: and grant O most mercifull Father for his sake, that we may hereafter liue a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

*The absolution or remission of sinnes to be pronounced by the Minister alone.*

**A**lmighty God the Father of our Lord Iesus Christ, which desireth not y<sup>e</sup> death of a sinner, but rather that he may turne from his wickednes and liue, and hath given power & commandement to his Ministers, to declare & pronounce to his people being penitent the absolution and remission of their sinnes: he pardoneth and absolueh all them which truly repent, and vnfeignedly beleene his holy Gospel. Wherefore we beseech him to grant vs true repentance and his holy spirit, that those things may please him which we doe at this present, and y<sup>e</sup> therest of our life hereafter may be pure and holy, so that at the last wee may come to his eternall ioy through Iesus Christ our Lord, Amen.

*Then shall the Minister begin the Lords prayer with a loude voice.*

**O**ur Father which art in heauen, Hallowed be thy Name, Thy Kingdome come, Thy will bee done in earth as it is in heauen, Giue vs this day our daily bread. And forgine vs our trespases, as wee forgine them that trespasse against vs. And lead vs not into temptation, but deliuer vs from euill. Amen.

## Morning prayer.

*¶ Then likewise he shall say.*

O Lord, open thou our lips.

*Answe.* And our mouth shall shew forth thy praise.

*Priest.* O God make speed to saue vs,

*Answe.* O Lord make haste to helpe vs.

*Priest.*

Glory be to thee, &c. As it was in the, &c.

*Praise yet the Lord.*

*¶ Then shall be said or sung, this Psalm following:*

O Come let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence with thanksgiving: and shew our selues glad in him with Psalmes.

For the Lord is a great God: and a great king aboue all gods

In his hands are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come let vs worship and fall downe: and kneele before the Lord our maker.

For he is (the Lord) our God: and we are the people of his pasture, and the sheepe of his hands.

To day if yee will heare his voice, harden not your hearts: as in the promocation, & as in the day of temptation in the wilderness.

When your fathers tempted me: proued mee, and saw my workes.

Fortie yeers long was I grieved with this generation and said: It is a people that doe erre in their hearts, for they haue not knowen my wayes.

Vnto whom I sware in my wrath: that they should not enter into my rest.

Glory be to thee, &c. As it was in the, &c.

*¶ After the first Lesson shall follow Te Deum in English, daily throughout the yeere.*

WE praise thee (O God) we knowledge thee to be the Lord.

All the earth doth worship thee, the Father everlasting.

To thee all Angels cry aloude, the heauens, and all the powers therein.

To thee Cherubin & Seraphin: continually do cry,  
Holy, holy, holy Lord God of Sabboth.

Heauen



## Morning prayer.

Heauen & earth are full of the maiesty of thy glory

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doeth knowledge thee.

The Father: of an infinite Maiestie.

Thine honourable: true, and onely Sonne.

Also the holy Ghost: the comforter.

Thou art the king of glory: O Christ.

Thou art the euermlasting Sonne of the Father.

When thou tookest vpon thee to deliuer man: thou  
diddest not abhorre the Virgins wombe

When thou hadst ouercome the sharpnes of death  
thou didst open y<sup>e</sup> kingdom of heauen to al beleeuers.

Thou sittest at the right hand of God: in the glory  
of the Father.

We beleuee that thou shalt come to be our iudge.

We therefore pray thee helpe thy seruants: whom  
thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saints: in glo-  
rie euermlasting.

O Lord sanctify people: and blesse thine heritage

Gouerue them: and lift them vp for euer.

Day by day: wee magnifie thee.

And we worship thy Name: euerm world w<sup>th</sup>out end.

Vouchsafe, O Lord, to keep vs this day without sin.

O Lord haue mercy vpon vs: haue mercie vpon vs.

O Lord let thy mercy lighten vpon vs: as our trust  
is in thee.

O Lord in thee haue I trusted: let me neuer be con-  
founded.

*¶ Or this Canticle Benedicite omnia opera, &c.*

**O** All yee workes of the Lord, blesse yee the Lord.  
praise him and magnifie him for euer.

O ye Angels of the Lord, blesse ye the Lord: praise  
him and magnifie him for euer.

O yee heauens blesse yee the Lord: praise him and  
magnifie him for euer.

O ye waters, that be aboue the firmament, blesse ye  
the Lord: praise him and magnifie him for euer.

O all ye powers of the Lord, blesse yee the Lord:  
praise him and magnifie him for euer.

O ye Sonne and Moone blesse yee the Lord: praise  
him

## Morning prayer.

him and magnifie him for euer.

O ye starres of heauen blesse yee the Lord : praise him and magnifie him for euer.

O ye showres and dew, blesse yee the Lord : praise him and magnifie him for euer.

O ye windes of God blesse ye the Lord : praise him and magnifie him for euer.

O ye fire and heate, blesse ye the Lord : praise him and magnifie him for euer.

O yee Winter and Summer, blesse yee the Lord : praise him and magnifie him for euer.

O ye dewes and frosts blesse yee the Lord : praise him and magnifie him for euer.

O ye frost and cold, blesse ye the Lord : praise him and magnifie him for euer.

O ye yce and snow, blesse ye the Lord : praise him and magnifie him for euer.

O yee nights and dayes, blesse ye the Lord : praise him and magnifie him for euer.

O ye light and darknesse, blesse ye the Lord : praise him and magnifie him for euer.

O yee lightnings and cloudes, blesse yee the Lord : praise him and magnifie him for euer.

O let the earth blesse the Lord : yea, let it praise him and magnifie him for euer.

O ye mountaines and hills, blesse ye the Lord : praise him and magnifie him for euer.

O all ye greene things vpon the earth blesse ye the Lord : praise him and magnifie him for euer.

O ye welles, blesse ye the Lord : praise him and magnifie him for euer.

O ye seas and floods, blesse ye the Lord : praise him and magnifie him for euer.

O ye Whales & all that moue in the waters, blesse ye the Lord : praise him and magnifie him for euer.

O all ye foules of the aire, blesse ye the Lord : praise him and magnifie him for euer.

O all ye beasts and cattel, blesse ye the Lord : praise him and magnifie him for euer.

O ye children of men, blesse yee the Lord : praise him and magnifie him for euer.

O let Israel blesse the Lord : praise him and magnifie him for euer.

O ye Priests of the Lord, blesse ye the Lord : praise him

## Morning Prayer.

him and magnifie him for euer.

O ye seruants of the Lord, blesse ye the Lord, praise him and magnifie him for euer.

O yee spirits and soules of the righteous, blesse yee the Lord: praise him and magnifie him for euer.

O ye holy and humble men of heart, blesse yee the Lord, praise him and magnifie him for euer.

O Ananias, Azarias, and Misael, blesse ye the Lord: praise him and magnifie him for euer.

Glory be to the, &c. As it was in the, &c.

*And after the second Lesson shall be used and said, Benedictus in English as followeth.*

**B**lessed be the Lord God of Israel: for he hath visited and redeemed his people.

And hath raised vp a mighty saluation for vs: in the house of his seruant David.

As hee spake by the mouth of his holy Prophet: which haue beene since the world beganne.

That we should be saued from our enemies: and from the hands of all that hate vs.

To performe the mercy promised to our forefathers and to remember his holy Covenant.

To performe the oath which he sware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousness before him: all the dayes of our life.

And thou child shalt be called the Prophet of the highest: for thou shalt go before the face of the Lord to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercy of our God: whereby the day spring from an high hath visited vs.

To giue light to them that sit in darkenesse, and in the shadow of death: and to guide our feete into the way of peace.

Glory be to the, &c. As it was in the, &c.

*Or the 100. Psalme. Iubilare Deo.*

**O** Be ioyfull in the Lord, all yee lands: serue the Lord with gladnes, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath

## Morning prayer.

made vs, and not we our selues: we are his people, and the sheepe of his pasture.

O goe your way into his gates, with thanksgiving, and into his courts with praise: bee thankfull vnto him, and I speake good of his Name.

-For the Lord is gracious, his mercie is euermore lasting: his truth endureth from generation to generation.

Glory be to the Father, &c. As it was in the, &c.

*¶ Then shall be said the Creed by the Minister and the people standing.*

I beleue in God the Father Almighty, maker of heauen and earth: And in Iesus Christ his onely Son our Lord, which was conceived by the holy Ghost, borne of the Virgine Mary, suffered vnder Ponce Pilate, was crucified, dead, and buried, he descended into hell, the third day he arose againe from the dead, he ascended into heauen, and sitteth on the right hand of God the Father Almighty, from thence shall hee come to iudge the quicke and the dead. I beleue in the holy Ghost, the holy Catholick Church, the communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life euermore lasting, Amen.

*¶ And after that, these prayers following, as well at Evening prayer, as at Morning prayer all deuotely kneeling the Minister first pronouncing with a loud voice.*

The Lord be with you.

*Ans.* And with thy Spirit.

*Minst.* ¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

*¶ Then the Minister Clerkes and people shall say the Lords prayer in English with a loud voyce.*

Our Father which art in heauen, &c.

*¶ Then the Minister standing vp, shall say.*

O Lord shew thy mercie vpon vs.

*Ans.* And graunt vs thy saluation.

*Minst.* O Lord saue the king. (thee.

*Ans.* And mercifully heare vs when we call vpon

*Minst.* Indue thy Ministers with righteousness.

*Ans.* And make thy chosen people ioyfull.

*Minst.* O Lord saue thy people.

*Ans.* And blesse thine inheritance.

*Minst.* Giue peace in our time, O Lord.

*Ans.*

## Evening Prayer.

*Ans.* Because there is none other that fighteth for vs but onely thou O God.

*Minist.* O God make cleane our hearts within vs.

*Ans.* And take not thine holy spirit from vs  
*¶ Then shall follow by Collects. The first of the day, which shall be the same that is appointed at the Communion, The second for peace. The third for grace to live well. And the last Collects shall neuer alier, but daily be said at Morning prayer throughout all the yeeve as followeth.*

*The second Collect for peace.*

O God which art author of peace, & louer of concord, in knowledge of whom standeth our eternall life, whose service is perfect freedom: defend vs thy humble servants in al assaults of our enemies, that wee surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord. Amen.

*The third Collect for grace.*

O Lord our heavenly Father, Almighty and everlasting God, which hast safely brought vs to the beginning of this day: defend vs in the same with thy mighty power and grant that this day we fall into no sinne, neither runne into any kind of danger, but that all our doings may be ordered by thy gouernance to doe alwaies that is righteous in thy sight, through Iesus Christ our Lord. Amen.

¶ AN ORDER FOR EVENING  
prayer throughout the yeeve.

*The Minister shall say.*

V R Father which art in heauen. &c.

*Then likewise he shall say.*

O Lord open thou our lips.

*Answers.*

And our mouth shall shew shew forth thy praise.

*Minist.* O God make speede to saue vs.

*Ans.* O Lord make hast to helpe vs.

*Minist.* Glory be to the, &c. As it was in the, &c.

Praise ye the Lord.

¶ *Then the Psalmes in order as they be appointed, &c.*

*Then a Lesson of the old Testament, &c. After that Magnificat in English, as followeth.*

My soule doth magnifie the Lord: and my spirit hath reioysed in God my Saviour.

For he hath regarded my lowlines of his handmaiden

## Euening prayer.

For behold from hencefoorth: all generations shall call me blessed.

For he that is mightie hath magnified me: and holily is his Name.

And his mercie is on them that feare him: throughout all generations.

He hath shewed strength with his arme: hee hath scattered the proud in the imagination of their hearts.

He hath put downe the mightie from their seat: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath sent emptie away.

He remembring his mercie hath holpen his seruante Israel: as hee promised to our forefathers Abraham, and his seed for euer.

Glory be to the, &c. As it was in the, &c.

*Or the 98. Psalme.*

**O** Sing vnto the Lord a new song: for he hath done maruailloous things.

With his owne right hand, and with his holy arme: hath he gotten himselfe the victorie.

The Lord declared his saluation: his righteousnes hath he openly shewed in the sight of the heathen.

He hath remembred his mercy and trueth towards the house of Israel: and all the ends of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord, all ye lands: sing, reioyce, and giue thanks.

Praise the Lord vpon the harpe: sing to the harpe with a Psalme of thanksgiuing.

With trumpets also and shawmes: O shewe your selues ioyfull before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hilles be ioyfull together before the Lord: for hee is come to iudge the earth.

With righteousness shall he iudge the world: and the people with equitie.

Glory be to the, &c. As it was in the, &c.

*¶ Then a Lesson of the newe Testament. And after that Nunc dimittis in English as followeth.*

**L**ord now lettest thou thy seruant depart in peace: according to thy word.

For

## Euening prayer.

For mine eyes haue scene : thy saluation.

Which thou hast prepared : before the face of all people.

To be a light to lighten the Gentiles: and to be the glorie of thy people Israel.

Glory be to the Father, &c. As it was in the, &c.

*Or this Psalm.*

**G**od be merciful vnto vs, & blesse vs: & shew vs the light of his countenance, and be merciful vnto vs.

That thy way may bee knowne vpon earth : thy saluing health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the endes of the world shall feare him. Glory be to the, &c. As it was, &c.

*Then shall follow the Creede, with other prayers, as is before appointed at Morning prayer, after Benedicteus and with three Collects. First of the day.*

*The second Collect at Euening Prayer.*

**O** God from whom all holy desires, all good counsels, and all iust works do proceed, giue vnto thy seruants that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee wee being defended from the feare of our enemies may passe our time in rest and quietnesse, through the merits of Iesus Christ our Saniour.

*The third Collect for aide against all perills.*

**I**ghten our darknes, we beseech thee (O Lord) and by thy great mercy defend vs from all perils and dangers of this night, for the lone of thy only Son our Saniour Iesus Christ. Amen.

*In the feasts of Christmas, the Epiphany, S. Mattheu, Easter, the Ascension, Pentecost, S. Iohn Baptiste, S. Iames, S. Bartholomew, S. Mattheu, S. Simon and Jude, S. Andrew, and Trinity Sunday shall be sung or said this confession after Benedicteus.*

Whosoever

## Quicumque vult.

**W**ho soeuer will be saved: before all things it is necessary that he hold the Catholicke faith.

Which faith except every one do keep holy, ~~and~~ defiled: without doubt he shall perish euerslastingly.

And the Catholicke faith is this: that we worship one God in Trinitie, and Trinitie in Vnitie.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equall, the maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals but one eternal.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Sonne is God, and the holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost.

And yet not three Lords: but one Lord.

For likewise as we be compelled by the Christian verity: to acknowledge every person by himselfe to be God and Lord.

So are we forbidden by the Catholicke Religion: to say there be three Gods or three Lords.

The Father is made of none: neither created nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The



## Quicumque vult.

The holy Ghost is of the Father, & of the Son, neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers, one Son not three Sonnes: one holy Ghost, not three holy Ghosts. And in this Trinity none is afore or after other: none is greater or lesse then another.

But the whole three persons bee coeternall together: and coequall.

So that in all things, as is aforesaid, the vnyty in Trinity, and the Trinity in vnyty is to be worshipped.

He therefore that will bee saved: must thus thinke of the Trinity.

Furthermore it is necessary to euertlasting saluation that he also beleene rightly in the incarnation of our Lord Iesus Christ.

For the right faith is y we beleene and confesse: that our Lord Iesus Christ, the Son of God, is God & man.

God of the substance of the Father, begotten before the world: and man, of the substance of his mother, borne in the world.

Perfect God and perfect man: of a reasonable soule, and humane flesh subsisting.

Equal to the Father as touching his Godhead: and inferiour to the Father, touching his manhood.

Who although he be God and man: yet hee is not two, but one Christ.

One, not by conuerſion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnyty of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation, descended into hel: rose againe the third day from the dead.

Hee ascended into heauen, hee sitteth on the right hand of the Father, God Almighty: from whence he shall come to iudge the quicke and the dead.

At whose coming all men shall rise againe with their bodies: and shall giue account for their own workes:

And they y haue done good, shall goe into life euertlasting: and they y haue don euil into euertlasting fire.

This is the Catholike faith: which except a man beleene faithfully he cannot be ſaued.

Glory be to the, &c. As it was, &c.

¶ Here

**H**ere followeth the Letany, to bee vsed  
on Sandayes, Wednesdayes, and Fridayes, and  
at other tyme, when it shalbe commanded  
by the Ordinary.

**O** God the Father of heauen: haue mercy vpon vs  
miserable sinners.

*O God the Father of heauen, &c.*

**O** God the Son Redeemer of the world: haue mer-  
cy vpon vs miserable sinners.

*O God the Sonne redeemer, &c.*

**O** God the holy Ghost proceeding from the Father  
and the Son: haue mercy vpon vs miserable sinners.

*O God the holy Ghost, &c.*

**O** holy, blessed, and glorious Trinity, three persons  
and one God, haue mercy vpon vs miserable sinners.

*O holy, blessed, and glorious Trinity, &c.*

Remember not Lord our offences, nor the offences  
of our forefathers, neither take thou vengeance of  
our sinnes: spare vs good Lord: spare thy people  
whom thou hast redeemed with thy most precious  
blood, and be not angry with vs for ever.

*Spare vs good Lord*

From all euill and mischiefe, from sin, from the crafts  
and assaults of the diuell, from thy wrath and from  
euerlasting damnation.

*Good Lord deliuer vs.*

From al blindnesse of heart, from pride, vaine glory  
and hypocrisie, from enuy, hatred, and malice, and all  
vncharitablenesse.

*Good Lord deliuer vs.*

From fornication and al other deadly sinne, and from  
all the deceits of the world the flesh and the deuill.

*Good Lord deliuer vs.*

From lightning & tempest, from plague, pestilence &  
famine, from battei & inurder, & from sudden death.

*Good Lord deliuer vs.*

From all sedition, and priuy conspiracy, from al falsse  
doctrine and heresie, from hardnes of heart, and con-  
tempt of thy word and commandement.

*Good Lord deliuer vs.*

By the mystery of thy holy incarnation, by thy holy  
natiuity and circumcision, by thy baptism, falling &  
temptation.

*Good Lord deliuer vs.*

By thine agony and bloody sweate, by thy crosse, and  
passion,

## The Letany.

passion, by thy precious death and buriall, by thy glorious resurrection and ascension, and by the coming of the holy Ghost.

*Good Lord deliuer vs.*

In all time of our tribulation, in all time of our wealth in the houre of death, and in the day of iudgement.

*Good Lord deliuer vs.*

We sinners do beseech thee to heare vs (O Lord God) and that it may please thee to rule & gouerne thy holy Church vniuersally in the right way.

*We beseech thee to heare vs, good Lord.*

That it may please thee to keep & strengthen in y true worshipping of thee, in righteousness & holines of life, thy seruant Iames, our most gracious king & gouernor.

*We beseech thee to heare vs, good Lord.*

That it may please thee to rule his heart in thy faith, feare and loue, and that he may alway haue assistance in thee, and ever seeke thy honour and glory.

*We beseech thee to heare vs, good Lord.*

That it may please thee to be his defender and keeper, giuing him the victory ouer all his enemies.

*We beseech thee to heare vs, good Lord.*

That it may please thee to blesse and preserue our gracious Queene Anne, Prince Charles, Fredericke the Prince Electour Palatine, & the Lady Elizabeth his wife.

*We beseech thee to heare vs, good Lord.*

That it may please thee to illuminat al Bishops, Pastors and Ministers of the Church w true knowledge & vnderstanding of thy word, and y both by their preaching and living they may set it forth, & shew it accordingly.

*We beseech thee to heare vs, good Lord.*

That it may please thee to indue the lords of the councell and all the nobilitie, with grace, wisdom, and vnderstanding.

*We beseech thee to heare vs, good Lord.*

That it may please thee to blesse and keepe the Magistrates, giuing them grace to execute iustice, and to maintaine trueth.

*We beseech thee to heare vs, good Lord.*

That it may please thee to blesse & keepe al thy people.

*We beseech thee to heare vs, good Lord.*

That it may please thee to giue to all nations, vnitie, peace, and concord.

*We beseech thee to heare vs, good Lord.*

## The Letanie.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy Commandements.

*We beseech thee to heare vs good Lord.*

That it may please thee to giue to all thy people increase of grace to heare meekely thy word, and to receiue it with pure affection, and to bring forth the fruits of the Spirit.

*We beseech thee to heare vs good Lord.*

That it may please thee to bring into the way of truth all such as haue erred and are deceiued.

*We beseech thee to heare vs, good Lord.*

That it may please thee to strenghten such as do stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, & finally to beat downe Satan vnder our feet.

*We beseech thee to heare vs, good Lord*

That it may please thee to succour helpe & comfort, all that be in danger, necessitie and tribulation.

*We beseech thee to heare vs, good Lord.*

That it may please thee to preserve all that trauaile by land or by water, all women labouring of child, all sick persons and yong children, and to shewe thy pitie vpon all prisoners and captiues.

*We beseech thee to heare vs, good Lord.*

That it may please thee to defend and provide for the fatherlesse children and widowes, and all that be desolate and oppressed.

*We beseech thee to heare vs, good Lord.*

That it may please thee to haue mercy vpon all men.

*We beseech thee to heare vs, good Lord.*

That it may please thee to forgive our enemies persecuters and slanderers, and to turne their hearts.

*We beseech thee to heare vs, good Lord.*

That it may please thee to giue and preserve to our selfe the kindly fruits of the earth, so as in due time we may enjoy them.

*We beseech thee to heare vs, good Lord.*

That it may please thee to giue vs true repentance, to forgive vs all our sins, negligences & ignorances, and to indue vs with the grace of thy holy Spirit, to amende our liues according to thy holy word.

*We beseech thee so heare vs, good Lord.*

Some of God: we beseech thee to heare vs.

Some

## The Letany.

*Sonne of God: we beseech thee to heare vs.*

O Lambe of God that takest away the sinnes of the world.

*Grant vs thy peace.*

O Lambe of God takest away the sins of the world.

*Haue mercy vpon vs.*

O Christ heare vs.

*O Christ heare vs.*

Lord haue mercy vpon vs.

*Lord haue mercy vpon vs.*

Christ haue mercy vpon vs.

*Christ haue mercy vpon vs.*

Lord haue mercy vpon vs.

*Lord haue mercy vpon vs.*

Our Father which art in heauen, &c.

And lead vs not, &c. But deliuer vs, &c.

*The versicle.*

O Lord deale not with vs after our sinnes.

*Ans.* Neither reward vs after our iniquities.

*& Let vs pray.*

O God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers that we make before thee in al our troubles and aduersities whensoever they oppresse vs, and graciously heare vs, that those euils which the craft and subtilty of the deuill or man worketh against vs, bee brought to nought, and by the providence of thy goodnesse they may be dispersed, that we thy seruants being hurt by no persecutions, may euermore giue thanks vnto thee in thy holy Church through Iesus Christ our Lord.

O Lord arise helpe vs, & deliuer vs for thy name sake.

O God we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou didst in their dayes, and in the old time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour

Glory be to the Father, &c. As it was, &c.

From our enemies defend vs, O Christ.

*Graciously looke vpon our afflictions.*

Pitifully behold the sorrowes of our hearts.

*Mercifully forgive the sinnes of thy people*

Favourably with mercy heare our prayers.

*O Sonne of David haue mercy vpon vs.*

Both now and euery vouchsafe to heare vs, O Christ.

*Graciously*

## The Letany.

*Graciously heare vs, O Christ, graciously heare vs, O  
Lord Christ. The versicle*

**O** Lord let thy mercy be shewed vpon vs.

*Ans.* As we doe put our trust in thee.

¶ Let vs pray.

**W**E humbly beseech thee, O Father, mercifully to  
looke vpon our infirmities, and for the glory of  
thy Names sake turne from vs all those euils, that we  
most righteously haue deserued, and grant that in all  
our troubles we may put our whole trust and confi-  
dence in thy mercy, and euermore serue thee in holi-  
nesse and purenesse of living, to thy honour and glo-  
ry, thorow our onely Mediatour and Aduocate Iesus  
Christ our Lord. Amen.

*A prayer for the kings Maiesty.*

**O** Lord our heavenly Father, high and mighty,  
King of kings, Lord of lords, the only ruler of  
Princes, which doest from thy throne behold all the  
dwellers vpon earth, most heartily we beseech thee &  
thy fauour to behold our most gracious Soueraigne  
Lord King *James*, and so replenish him with the  
grace of thy holy spirit, that hee may alway incline  
to thy will and walke in thy way: endue him plente-  
ously with heavenly gifts, grant him in health and  
wealth long to liue, strengthen him that hee may  
vanquish and overcome all his enemies, and finally  
after this life, he may attaine everlasting ioy and feli-  
city, through Iesus Christ our Lord Amen.

*A prayer for the Queene, and the King and  
Queens children.*

**A**lmighty God which hast promised to bee a Fa-  
ther of thine elect and of their seed, wee humbly  
beseech thee to blesse our gracious Queene *Anne*,  
Prince *Charles*, *Fredricke* the Prince Electour Pala-  
tine, and the Lady *Elizabeth* his wife: endue them  
with thy holy Spirit, in rich them with thy heavenly  
grace, prosper them with all happinesse, and bring  
them to thine everlasting kingdome, through Iesus  
Christ our Lord, Amen.

**A**lmighty & euerlasting God which only workest  
great maruels, send downe vpon our Bishops and  
Carats, & al congregations comitted to their charge,  
the healthfull Spirit of thy grace: and that they may  
truly please thee, powre vpon the the continual dew  
of

## The Letany.

thy blessing: Grant this O Lord, for the honour of  
our Advocate and Mediatour Iesus Christ, Amen.

*¶ A Prayer of Chrysostome.*

**A**lmighty God, which hast given vs grace at this  
time with one accord, to make our common sup-  
plications vnto thee, and doest promise that whē two  
or three be gathered together in thy Name, thou wilt  
grant their requests: fulfill now, O Lord, the desires &  
petitions of thy seruants, as may be most expedite for  
them, grāting vs in this world knowledge of thy truth  
and in the world to come life euerlasting, Amen.

**T**he grace of our Lord Iesus Christ, and the love  
of God, and the fellowship of the holy Ghost, bee  
with vs all enermore, Amen. 2. Cor. 13.

*¶ For raine if the time require.*

**O** God heavenly Father, which by thy Sonne Iesus  
Christ, hast promised to all them that seeke thy  
kingdom & the righteoulnesse therof, al things necessary  
to their bodily sustenance: send vs we beseech thee, in  
this our necessity, such moderate raine & showers, that  
we may receiue the fruits of the earth to our comfort  
& to thy honor, through Iesus Christ our Lord, Amen.

*¶ For faire weather.*

**O** Lord God, which for the sinne of man didst once  
drowne all the world, except eight persons, and  
afterward of thy great mercy diddest promise neuer  
to destroy it so againe: We humbly beseech thee, that  
although we for our iniquities haue worthily deser-  
ued this plague of raine & waters, yet vpon our true  
repentance, thou wilt send vs such weather, whereby  
we may receiue the fruites of the earth in due season,  
and learne both by thy punishment to amend our liues  
and for thy clemency to giue thee praise & glory, thro-  
ugh Iesus Christ our Lord, Amen.

*¶ In the time of dearth and famine.*

**O** God heavenly Father, whose gift it is that the  
raine doth fall, the earth is fruitful, beasts increase  
and fishes doe multiply: behold we beseech thee, the  
afflictions of thy people, and grant that the scaritic  
& dearth (which we do now most iustly suffer for our  
iniquity) may through thy goodnesse bee mercifully  
turned into cheapnesse and plenty: for the love of Je-  
sus Christ our Lord, to whom with thee and the holy  
Ghost al be honor, &c.

*¶ In*

## The Letanie.

*¶ In the time of warre.*

**O** Almighty God, King of all Kings, & gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to bee mercifull to them that truly repent: Saue and deliuer vs (wee humbly beseech thee) from the hands of our enemies, abate their pride, assuage their malice, & confound their denices, that wee being armed with thy defence, may be preserved euermore from all perils to glorifie thee, which art the onely giuer of all victorie, through the merits of thy onely Sonne Iesus Christ our Lord. Amen.

*¶ In the time of any common plague or sicknesse.*

**O** Almighty God, w<sup>h</sup> in thy wrath, in the time of K David didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy didst saue <sup>th</sup>y rest, haue mercy vpon vs miserable sinners, that now are visited with great sicknes & mortalitie, that like as thou didst then comānd thine Angel to cease from punishing, so it may now please thee to withdraw from vs this plague and grienous sickness, through Iesus Christ our Lord, Amen.

**O** God whose nature and propertie is euer to haue mercie & to forgine, receiue our humble petitions: and though we be tied & bound with the chaine of our sins, yet let the pitifulnes of thy great mercie loose vs for the honour of Iesus Christs sake, our only mediatur and aduocate, Amen.

*¶ A thankesgiuing for raine.*

**O** God our heavenly Father, who by thy gracious providence doest cause the former & the latter raine to descend vpon <sup>th</sup>y earth, that it may bring forth fruit for the vse of mā: we giue thee humble thankes, it hath pleased thee in our greatest necessity to send at the last a ioyful raine vpo<sup>n</sup> thine inheritance, & to refresh it when it was dry, to the great cōfort of vs thy vnworthy seruants, & to the glory of thy holy Name through thy mercies in Iesus Christ our Lord, Amen.

*¶ A thankesgiuing for faire weather.*

**O** Lord God, who hast iustly hūbled vs by thy late plague of immoderate raine & waters, & in thy mercy hast relieved & comforted our soules by this seasonable & blessed change of weather, we praise & glorifie thy holy Name for this thy mercy, & will al-  
ways



## The Letany.

wayes declare thy louing kindnes from generation to generation through Iesus Christ our Lord. Amen.

*G A thankeſgiving for plenty.*

**O** Most mercifull Father, which of thy gracious goodnesse haſt heard the deuout prayers of thy Church, & turned our dearth and ſcarcity into cheapnes and plenty: we giue thee humble thanks for this thy eſpecial bounty, beſeeching thee to continue this thy louing kindnes vnto vs, that our land may yeeld vs her fruits of increaſe, to thy glory & our comfort, through Iesus Christ our Lord, Amen.

*G A thankeſgiving for peace and victorie.*

**O** Almighty God, which art a ſtrong tower of defence vnto thy ſeruants againſt the face of their enemies: we yeeld thee praiſe & thankeſgiving for our deliuerance from thole great and apparant dangers, wherwith we were compaſſed, we acknowledge it thy goodnes, that we were not deliuered ouer as a pray vnto them, beſeeching thee ſtill to continue ſuch thy mercies towards vs, that al the world may know that thou art our Sauour and mightie deliuerer, through Iesus Christ our Lord, Amen.

*G A thankeſgiving for deliuerance from the plague.*

**O** Lord God which haſt wounded vs for our ſins, and conſumed vs for our tranſgreſſions by thy late heauy and dreadful viſitation, & now in the middeſt of iudgemēt remembring mercy, haſt redeemed our ſoules from the iawes of death, we offer vnto thy fatherly goodnesſe, our ſelues, our ſoules, and bodies, which thou haſt deliuered to be a liuing ſacrifice vnto thee, alwaies praiſing & magnifying thy mercies in the middeſt of the Congregation through Iesus Christ our Lord, Amen.

*G Or this.*


**W**Ee humbly acknowledge before thee (O moſt mercifull Father) that all the puniſhmēts which are threatned in thy law might iuſtly haue fallen vpon vs, by reaſon of our manifold tranſgreſſions, & hardnes of heart, yet ſeeing it hath pleaſed thee of thy tender mercy vpon our weak and vnworthy humiliatiō to aſſuage the noyſome peſtilence wherwith we lately haue bin ſore afflicted, & to reſtore the voice of ioy and health into our dwellings, We offer vnto thy diuine Maieſtie, the ſacrifice of praiſe & thankeſgiving, lauding

## The first Sunday in Aduent.

lauding and magnifying thy glorious Name for such  
thy preservation and providence ouer vs, thorow Ie-  
sus Christ our Lord, Amen.

## THE COLLECTS EPISTLES and Gospels, to be vsed at the Celebra- tion of the Lords Supper, and holy Com- munion thorow the yeere.

*The first Sunday in Aduent. The Collect.*

 Almighty God, giue vs grace  $\bar{y}$  wee may  
cast away the workes of darknes, & put  
vpon vs the armour of light, now in the  
time of this mortall life (in the which thy  
Son Iesus Christ came to visit vs in grea  
humilitie) that in the last day, when hee shall come a-  
gaine in his glorious Maiesty, to iudge both  $\bar{y}$  quicke  
and the dead, wee may rise to the life immortall,  
through him, who liueth and reigneth with thee and  
the holy Ghost, now and euer, Amen.

*The Epistle. Rom. 13*

**O** We nothing to any man but this, that ye loue one  
al other: for he that loueth another, fulfillerh the  
Law. For these cōmandements, Thou shalt not cōmit  
adulterie, Thou shalt not kill, Thou shalt not steale,  
Thou shalt not beare false witnes, Thou shalt not lust  
and so forth: if there be any other cōmandement it is  
al cōprehēded in this saying, namely loue thy neighbor  
as thy selfe. Loue hurteth not his neighbour, therefore  
is loue  $\bar{y}$  fulfilling of the law. This also we know the  
season how that it is time that we should now awake  
out of sleepe, for now is our saluatiōn neerer thē when  
we beleueed. The night is passed,  $\bar{y}$  day is come nigh.  
Let vs therefore cast away the deeds of darknes, & let  
vs put on the armour of light. Let vs walk honestly as  
it were in the day light: not in eating & drinking, nei-  
ther in chambring & wantonnes, neither in strife and  
enuying: but put ye on the Lord Iesus Christ, & make  
no prouision for the flesh to fulfill the lusts of it.

*The Gospel. Matth. 21.*

**A** Nd when they drewe nigh vnto Ierusalem, and  
were come to Bethphage, vnto mount Oliuet, then  
sent Iesus two of his Disciples, saying vnto them, Goe  
into the towne that lieth ouer against you, and anone  
ye

## The ij Sunday in Aduent.

ye shal find an asse bound, and her colt with her, loose them, and bring them vnto mee. And if any man say ought vnto you, say ye, The Lord hath need of them: and straightway he will let them go. Al this was done that it might be fulfilled which was spoken by *y* prophet saying, Tell ye the daughter of Sion, Behold, thy King commeth vnto thee, meeke, sitting vpon an asse, and a colt, the sole of the asse vsed to the yoke, The disciples went and did as Iesus commanded them, & brought the asse and the colt, and put on them their clothes, and set him therein. And many of the people spred their garments in *y* way, other cut down branches from the trees, & strawed them in the way, Moreover, the people that went before, and they that came after, cried, saying, *Hosanna* to the Son of Dauid. Blessed is he *y* commeth in the Name of the Lord, *Hosanna* in the highest. And when he was come to Hierusalem, al the city was moued, saying, Who is this. And *y* people said, This is Iesus the Prophet of Nazareth, a city of Galile. And Iesus went into the Temple of God, & cast out al them that sold and bought in the Temple, & ouerthrew the tables of the money changers, and the seats of them that sold dones, and said vnto them, it is written, My house shalbe called the house of prayer, but ye have made it a den of theenes.

*The ij. Sunday in Aduent. The Collect.*

**B**lessed Lord, which hast caused all holy Scriptures to be written for our learning, grant vs that wee may in such wise heare them, read, mark, learn and inwardly digest them, that by patience and comfort of thy holy word, wee may embrace and euer hold fast the blessed hope of euerlasting life, which thou hast giuen vs in our Saviour Iesus Christ. Amen.

*The Epistle. Rom. 15*

**W**hatsoeuer things are writt aforetime, they are written for our learning, *y* we through patience and comfort of the Scriptures, might haue hope. The God of patience and consolation grant you to be like minded one towards another, after the ensample of Christ Iesus, that ye al agreeing together, may w one mouth praise God *y* Father of our Lord Iesus Christ. Wherefore receiue ye one another as Christ receiued vs to *y* praise of God. And this I say, that Iesus Christ was a minister of the Circumcision, for the troth of God,

### The iij Sunday in Aduent.

God, to confirme the promise made vnto the Fathers, & that the Gentiles might praise God for his mercy, as it is written. For this cause I will praise thee among the Gentiles, & sing varo thy name. And again, he saith Reioyce yee Gentiles with his people. And againe praise the Lord al ye Gentiles, and saue him al ye nations together. And againe Esai saith, There shalbe y root of lesse, & he that shal rise to reigne ouer y Gentiles, in him shal the Gentiles trust. The God of hope fil yon with al ioy & peace in beleeuing that ye may be rich in hope, through the power of the holy Ghost.

*The Gospel. Luke 21.*

**T**Here shalbe signes in the Sou, and in the Moone and in the stars, & in the earth the people shalbe at their wits end through despaire, The sea & y water shal roare, & mens hearts shal faile them for feare, and for looking after those things, which shal come on the earth. For the powers of heauen shal moue, & the shal they see the Son of man come in a cloud, with power and grear glory. When these things begin to come to passe then looke vp & lift vp your heads, for your redemption draweth nigh. And he shewed them a similitude: Behold the fig tree, & al other trees, when they shoue forth their buds: ye see and know of your own selues y Summer is then nie at hand. So likewise ye also (when ye see these things come to passe) be sure y the kingdom of God is nigh. Verily I say vnto you this generation shal not passe, till all be fulfilled. Heauen and earth shal passe, but my words shal not passe.

*g The third Sunday in Aduent.*

*The Collect.*

**L**ord we beseech thee giue care to our praier, and by thy gracious visitation lighten the darkens of our hearts, by our Lord Iesus Christ, Amen.

*The Epistle 1. Cor 4. 1.*

**L**et a man thus wise esteeme vs euē as the ministers of Christ, and stewards of the secrets of God. Furthermore, it is required of the stewards, that a man be found faithfull. With me it is but a very smal thing y I should be iudged of yon, either of mans iudgement no, I iudge not mine owne selfe, for I know nought by my selfe, yet am I not thereby iustified. It is the Lord that iudgeth me. Therefore iudge nothing before the time, vntill the Lord come, which will lighten things that

## The iiii Sunday in Aduent.

things that are hid in darkenesse, and open the countenances of the hearts, & then shall euery man haue praise of God.

*The Gospel. Mat. xxi.*

**W**Hen Iohn being in prison heard the workes of Christ, he sent two of his disciples, & said vnto him, Art thou he that shall come, or doe we looke for another? Iesus answered, and said vnto them, Go and shew Iohn againe what ye haue heard and seene: The blind receiue their sight, the lame walke, the lepers are cleansed, and the deafe heare, the dead are raised vp, and the poore receiue the glad tidings of the Gospel, and happy is he that is not offended by mee. And as they departed Iesus began to say vnto the people concerning Iohn, What went ye out into the wilderness to see? A reed that is shaken with the wind? Or what went ye out for to see? A man clothed in soft raiment? Behold, they that weare soft clothing, are in kings houses. But what went ye out to see? A Prophet? Verely I say vnto you, and more then a Prophet: for this is he of whom it is written: Behold, I send my messenger before thy face, which shall prepare thy way before thee.

*Of The fourth Sunday in Aduent The Collect.*

**L**ord raise vp, we pray thee, thy power, and come among vs, and with great might succour vs that whereas through our sinnes and wickednesse wee be sore let and hindered, thy bonafitoll grace and mercy, through the satisfaction of thy Sonne our Lord, may speedily deliuer vs: to whom with thee & the holy Ghost be honor & glory, world without end. Amen

*The Epistle. Phil. 4.*

**R**eioyce in the Lord alwaies. Againe, I say, reioyce Let your softnesse be knowne to al men, the Lord is euen at hand. Be carefull for nothing, but in all prayer and supplication, let your petitions be manifested vnto God, with giuing of thanks, And the peace of God (which passeth all vnderstanding) keepe your hearts and minds through Christ Iesus.

*The Gospel. Iohn i.*

**T**his is the record of Iohn, when the Iewes sent Priests and Leuites from Hierusalem, to ask him, What art thou? And he confessed and denied not, and saide plainly, I am not Christ. And they asked him,

C

What

## On Christmas day.

What then art thou Elias, And he said, I am not. Art thou the Prophet? and he answered No. Then saide they vnto him, What art thou, y we may giue an answer to them that sent vs? What sayest thou of thy selfe? He said, I am the voice of a cryer in the wilderness, Make strait the way of the Lord, as said the Prophet Esay. And they which were sent, were of y Pharises, and they asked him, & said vnto him. Why baptisest thou then, if thou be not Christ, nor Elias, neither that Prophet? Iohn answered them, saying, I baptize with water, but there standeth one among you, whom ye know not, he it is, which though he came after mee, was before mee, whose shoe lachet I am not worthy to vnloose. These things were done at Bethabara beyond Iorden where Iohn did baptize.

*G On Christmas day.*

*The Collect.*

**A**lmighty God, which hast giuen vs thy onely begotten Sonne to take our nature vpon him, and this day to be borne of a pure virgine, Grant that we being regenerate, and made thy children by adoption and grace, may daily be renued by thy holy Spirit, through the same our Lord Iesus Christ, who liueth and reigneth with thee and the holy Ghost, now and euer, Amen.

*The Epistle. Heb. i.*

**G**od in times past diuersly and many wayes spake vnto the fathers by Prophets: but in these last dayes he hath spoken to vs by his owne Sonne, whom he hath made heire of all things, by whom also hee made the world. Which Sonne, being the brightnesse of his glory, and y very image of his substance, ruling all things with the word of his power, hath by his owne person purged our sinnes, and sitteth on the right hand of y Maiessty on high, being so much more excellent then y Angels, as he hath by inheritance obtained a more excellent Name then they. For vnto which of the Angels said hee at any time, Thou art my Son, this day haue I begotten thee? And againe, I will be his Father, and he shal be my Sonne. And againe, when he bringeth in the first begotten Son into the world, he saith, And let all the Angels of God worship him. And vnto the Angels he saith, Hee maketh his Angels spirits, and his Ministers a flame of fire,

## S. Steuens day.

fire. But vnto the Sonhe he saicth, Thy seat, O God, shall be foreuer and euer. The Scepter of thy kingdom is a right Scepter. Thou hast loned righteousness, and hated iniquity, wherefore God, euen thy God, hath anointed thee with the oyle of gladnesse about thy fellows. And thou Lord in the beginning hast laid the foundation of the earth, and the heauens are the works of thy hands. They shal perish but thou enderest, They all shall wax old as doeth a garment, and as a vesture shalt thou change them, and they shalbe changed: but thou art euen the same, and thy yeeres shall not faile.

### *The Gospel. Iohn 1.*

**I**N the beginning was the Word, & the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made: In it was life, and the life was the light of men, & the light shined in the darknesse, and the darknesse comprehended it not. There was sent from God a man whose name was Iohn. The same came as a witnesse, to beare witnesse of the light. that all men through him might beleue. He was not that light, but was sent to beare witnesse of the light. That light was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came among his owne, and his owne receined him not. But as many as receiued him, to them gaue hee power to be made the sonnes of God, euen them that beleued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same word became flesh, and dwelt among vs, and we saw the glory of it, as the glory of the onely begotten Sonne of the Father, full of grace and truth.

### *S. Saint Steuens day.*

#### *The Collect.*

**G**RANT vs, O Lord, to learne to loue our enemies, by the example of thy Martyr, S. Steuen, who prayed for his persecuters, to thee which, &c.

*¶ Then shall follow the Collect of the Nativity, which shall be sayd continually vnto New yeeres day.*

## S. Iohn Euangelists day.

*The Epistle. Acts 7.*

**A**ND Steuen being full of the holy Ghost, looked vp stedfastly with his eyes into heauen, & saw the glory of God, & Iesus standing on the right hand of God, and said, Behold, I see the heauens open, and the Son of man standing on the right hand of God. Then they gaue a shout with a loud voice: & stopped their eares, and ran vpon him all at once, and cast him out of the city & stoned him. And the witneses laid down their cloths at a yong mans feet whose name was Saul. And they stoned Steuen, calling on, & saying, Lord Iesus receiue my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

*The Gospel. Mat. 23*

**B**Ehold, I send vnto you Prophets & wise men, and Scribes, & some of them shall ye kill and crucifie, and some of the shall ye scourge in your Synagogues, and persecute them from citie to citie, that vpon you may come all the righteous blood which hath bene shed vpon the earth, from the blood of y<sup>e</sup> righteous Abel, vnto the blood of Zacharias y<sup>e</sup> son of Barachias, whom ye slew betwene the Temple & the Altar. Verily I say vnto you, all these things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, & stonest the which are sent vnto thee, how often would I haue gathered thy children together, euen as the hen gathered her chickens vnder her wings, and ye would not? behold, your house is left vnto you desolate. For I say vnto you. Ye shall not see me henceforth, till that ye say, Blessed is he that cometh in the Name of the Lord.

¶ *Saint Iohn Euangelists day.*

*The Collect.*

**M**ercifull Lord, we beseech thee to cast thy bright beames of light vpon thy Church, that it being lightned by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord. Amen.

*The Epistle. 1. Iohn. 1.*

**T**HAT which was from the beginning, which we haue heard, which we haue seene with our eyes, which we haue looked vpon, & our handes haue handled of the word of life. And the life appeared, and wee haue seene



## Innocents day.

seene, and beare witnesse, & shew vnto you that eternall life which was with the Father, & appeared vnto vs. That which we haue seene and heard, declare wee vnto you, that yee also may haue fellowship with vs, and that our fellowship may be with the Father, and his Son Iesus Christ. And this we write vnto you, that ye may reioice, & that your ioy may be full. And this is the tidings which we haue heard of him, & declare vnto you, that God is light, and in him is no darknes at all. If we say we haue fellowship with him, & walke in darkenesse we lie, & doe not the trueth. But and if we walke in light, euen as he is in light, then haue we fellowship with him, & the blood of Iesus Christ his Sonne cleanseth vs from all sin. If wee say we haue no sinne, we deceiue our selues, and the truth is not in vs. If we acknowledge our sins, he is faithfull and iust to forgie vs our sinnes, and to cleanse vs from all vnrighteousnes. If we say we haue not sinned, we make him a liar, and his word is not in vs.

*The Gospel. Iohn 31.*

**I**esus said vnto Peter. Follow thou me. Peter turned about, & saw the disciple who Iesus loued, following, which also leane'd on his breast at supper, & said, Lord, (which is he that betrayeth thee?) When Peter therefore saw him, he said to Iesus, Lord, what shal he here doe? Iesus said vnto him, If I wil haue him to tarry til I come, what is  $\gamma$  to thee? Follow thou me. Then went this laying abroad among the brethren,  $\gamma$  that disciple should not die. Yet Iesus said not vnto him, He shall not die: but if I will that he tarry till I come, what is that to thee? The same Disciple is he that testifieth of these things, & wrote these things, & we know that his testimony is true. There are also many other things which Iesus did, the which if they should bee written enery one, I suppose the world could not containe the bookes that should be written.

*g Innocents day.*

*The Collect.*

**A**lmighty God, whose praise this day the yong Innocents thy witneses haue confessed and shewed forth, not in speaking, but in dying: mortifie & kill all vices in ve, that in our conuersation our life may expresse thy faith, which with our tongues we doe confesse, thorow Iesus Christ our Lord.

## Innocents day.

*The Epistle. Apoc. 14.*

**I** Looked, and loe, a Lambe stood on the mount Si-  
on, and with him an Cxliij. thousand. hauing his  
name & his Fathers name written in their foreheads.  
And I heard a voice from heauen, as the sound of ma-  
ny waters, and as the voice of a great thunder. And I  
heard the voice of harpers, harping with their harpes.  
And they sung as it were a new Song before the seat,  
and before the foure beastes and the Elders, and no  
man could learne the Song, but the Cxliij thousand  
which were redeemed from the earth. These are they  
which were not defiled with women, for they are vir-  
gins. These follow the Lamb, whether soeuer he go-  
eth. These were redeemed from men, bring the first  
fruits vnto God and to the Lamb, & in their mouthes  
was found no guile, for they are without spot before  
the throne of God.

*The Gospel. Math. 2.*

**T**HE Angel of the Lord appeared to Ioseph in a  
sleepe, saying. Arise, and take the child & his mo-  
ther & flee into Egypt, and be thou there till I bring  
thee word. For it will come to passe that Herod will  
seek the child to destroy him. So when he awoke, he  
tooke the child and his mother by night, and depar-  
ted into Egypt, and was there vnto the death of He-  
rod, that it might be fulfilled which was spoken of  
the Lord by the Prophet, saying, Out of Egypt haue  
I called my Sonne. Then Herod, when he saw that  
he was mocked of the wisemen, was exceeding wroth  
and sent forth men of warre, and slew al the children  
that were in Bethleheim, and in al the coasts (as many  
as were two yere old or vnder) according to the time  
which he had diligently knowen out of the wisemen.  
Then was fulfilled that which was spoken by the Pro-  
phet Ieremie, whereas he said, In Rama was there a  
voyce heard, lamentation, weeping, and great moun-  
ning, Rachel weeping for her children, and would not  
be comforted, because they were not.

*¶ The Sunday after Christmas day.*

*The Collect.*

**A**lmighty God, which hast giuen vs thy only be-  
gotten sonne to take our nature vpon him, and  
this day to be borne of a pure virgine: grant that we  
being

## The Sunday after Christmas day.

being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, shew the same our Lord Iesus Christ, who liueth and reigneth, &c.

*The Epistle. Gal. 4.*

**A**ND I say, that the keire, (as long as he is a child) differeth not from a seruant, though he be lord of all, but is vnder tutors and gouernors, vntill the time that the father hath appointed. Euen so we also, when we were children, were in bondage vnder the ordinances of the world: but when the time was ful come, God sent his Son made of a woman, and made bond vnto the law, that we through election might receiue the inheritance that belongeth vnto the natural sons. Because ye are sonnes, God hath sent the Spirit of his Sonne into your heatts which cryeth, *Abba*, Father. Wherefore now thou art not a seruant, but a sonne. If thou be a Sonne, thou art also an heire of God through Christ. *The Gospel. Mat. 1.*

**T**HIS is the book of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham. Abraham begate Isaac, Isaac begate Jacob, Jacob begate Iudas and his brethren, Iudas begate Pharez and Zaram of Tamar. Pharez begate Esrom, Esrom begate Aram. Aram begate Aminadab, Aminadab begate Naasson, Naasson begate Salmon, Salmon begate Boos of Rahab. Boos begate Obed of Ruth. Obed begate Iesse, Iesse begate Dauid the King, Dauid the King begate Solomon, of her that was the wife of Vrie. Solomon begate Roboam, Roboam begate Abia, Abia begate Asa, Asa begate Iosaphat, Iosaphat begate Ioram, Ioram begate Ofias, Ofias begate Ioatham, Ioatham begat Ahas, Ahas begat Ezechias, Ezechias begat Manasses, Manasses begat Amon. Amon begate Iosias, Iosias begate Iechonias and his brethren, about the time that they were caried away to Babylon: and after they were brought to Babylon, Iechonias begat Salathiel, Salathiel begat Zorobabel, Zorobabel begate Abiud, Abiud begat Eliachim, Eliachim begate Azor, Azor begat Sadoc. Sadoc begat Achin, Achin begat Eliud, Eliud begat Eleazar, Eleazar begat Matthan, Matthan begat Iacob, Iacob begat Ioseph the husband of Mary, of whō was borne Iesus

## The Circumcision of Christ.

even he that is called Christ, and so al the generations from Abraham to David, are foureteen generations. And from David vnto the captivity of Babylon, are foureteen generations. And from the captivity of Babylon vnto Christ, are fourteen generatiōs. The birth of Iesus Christ, was on this wise. When his mother Mary was married to Ioseph, (before they came to dwell together) she was found with child by the holy Ghost. Then Ioseph her husband (because he was a righteous man, and would not put her to shame) was minded prively to depart from her. But while he thus thought, Behold, the Angel of the Lord appeared vnto him in sleepe, saying, Ioseph thou sonne of David, feare not to take vnto thee Mary thy wife: for that which is conceived in her, cometh of the holy Ghost. She shall bring forth a sonne, and thou shalt call his Name Iesus, for he shal saue his people from their sins. All this was done, that it might bee fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a maid shalbe withchild, and shall bring forth a sonne, and they shal call his name Emmanuel, which if a man interpret, is as much to say, as God with vs. And Ioseph as soone as he awoke out of sleepe, did as the Angel of the Lord had bidden him: and hee tooke his wife vnto him, and knew her not, till shee had brought forth her first begotten Sonne, and called his Name Iesus.

*¶ The Circumcision of Christ. The Collect.*

**A**lmighty God, which madest thy blessed Son to be circumcised & obedient to the Law for man: grant vs the true circumcision of the Spirit, that our hearts and al our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will, through the same thy Sonne Iesus Christ our Lord.

*The Epistle. Rom. 4.*

**B**lessed is the man to whom the Lord wil not impute sin. Came this blessednes then vpon the circumcision, or vpon y<sup>e</sup> vncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when hee was in circumcision, or when he was in the vncircumcision? Not in time of circumcision, but when he was yet vncircumcised. And he receiued the signe of circumcision, as a  
scale

## The Epiphany.

scale of the righteounes of faith, which he had yet being vncircumcised, & he should be the father of all them that beleue, though they be not circumcised, & righteounesse might be imputed to them also: & that he might be the father of circumcision, not vnto the only we came of the circumcised, but vnto them also that walke in the steps of the faith that was in our father Abraham before the time of circumcision. For the promise (that he should be heire of the world) happened not vnto Abraham or to his seed through the law, but through the righteounes of faith. For if they which are of the law be heires, then is faith but vaine, and the promise of none effect.

*The Gospel. Luke 2.*

**A**ND it fortuned, as soone as the Angels were gone away from the shepheards into heauen, they said one to another, Let vs goe euen now vnto Bethlehem, and see this thing & we heare say is happened, which the Lord hath shewed vnto vs. And they came with hast, and found Mary & Ioseph, and the babe laid in a manger. And when they had seene it, they published abroad the saying that was tolde them of that childe. And all they that heard it, wondered at those things which were told them of the shepheards. But Mary kept all these sayings, & pondered them in her heart. And the shepherds returned, praising & lauding God for all the things that they had heard and seene, euen as it was told vnto them. And when the eight day was come, that the child should be circumcised, his name was called Iesus, which was named of the Angel before he was conceived in the wombe.

*If there be a Sunday betwene the Epiphany and the Circumcision, then shalbe used the same Collee, Epistle and Gospel at the Communion, which was used upon the day of the Circumcision.*

*g The Epiphany.*

*The Collee.*

**O** God, which by the leading of a star, didst manifest thy onely begotten Sonne to the Gentiles: mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord.

## The Epiphany.

*The Epistle. Ephes. 3.*

**F**OR this cause I Paul am a prisoner of Iesus Christ for you Heathen, if ye haue heard of the ministration of the grace of God, which is given me to you. ward. For by Reuelation shewed he the mystery vnto me, as I wrote afore in few words: whereby when ye read, ye may vnderstand my knowledge in the mystery of Christ, which mystery in times past was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles and Prophets by the Spserie, that the Gentiles should be inheritors also, and of the same body, and partakers of his promise of Christ by the meanes of the Gospel, wherof I am made a Minister according to the gift of the grace of God, which is given vnto me after the working of his power. Vnto me the least of all Saints is this grace given, that I should preach among the Gentiles the vnsearchable riches of Christ, and to make all men see what the fellowship of the mysterie is, which from the beginning of the world hath been hid in God, which made all things through Iesus Christ, to the intent that now vnto the rulers and powers in heavenly things, might be knownen by the Congregation, the manifold wise, dome of God, according to the eternal purpose which he hath wrought in Christ Iesus our Lord, by whom we haue boldnesse and entrance, with the confidence which is by the faith of him.

*The Gospel. Mat. 2.*

**W**HEN Iesus was borne in Beth-lehem a city of Iury, in the time of Herode the king: behold, there came Wise men from the East to Ierusalem, saying, Where is he that is borne King of the Iewes? For we haue seene his starre in the East, & are come to worship him. When Herod the king had heard these things, he was troubled, and all the citie of Ierusalem with him. And when he had gathered al the chiefe Priests and Scribes of the people together, he demanded of them where Christ should be borne. And they said vnto him, At Beth-lehem in Iury: For thus it is written by the Prophet, And thou Beth-lehem in the land of Iury, art not the least among the Princes of Iuda: for out of thee shall come vnto me the Captaine that shall governe my people Israel. Then Herod (when he had priuily called the wise men) he enquired of them

dili.

## The first Sunday after the Epiphany.

diligently what time the starre appeared. And hee bade them go to Beth-lehem, and said, Go your way thither, and search diligently for the childe: and when ye haue found him, bring me word again, that I may come and worship him also. When they had heard y<sup>e</sup> king, they departed, and lo, the starre which they saw in the East, went before them, till it came & stood ouer the place wherein the child was. When they saw the starre they were exceeding glad, and went into the house, & found the child with Mary his mother, & fel down flat, and worshipped him, and opened their treasures, & offred vnto him gifts, gold, frankincense, & myrrhe. And after they were warned of God in a sleepe, that they should not go againe to Herod, they returned into their owne countrey another way.

*G The first Sunday after the Epiphanie.*

*The Collect.*

**L**ord, wee beseech thee mercifully to receiue the prayers of thy people, which call vpon thee, and grant that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

*The Epistle. Rom. 12.*

**I**Beseech you therefore brethren, by the mercifulnes of God, that you make your bodies a quicke sacrifice, holy & acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this world: but be ye changed in your shape, by the renewing of your mind, that ye may proue what thing that good & acceptable & perfect will of God is. For I say (through y<sup>e</sup> grace that vnto me giuen is) to euery man among you, that no man stand high in his owne conceit more then it becommeth him to esteeme of himselfe: but so iudge of himselfe that he be gentle & tober, according as God hath dealt to euery man the measure of faith. For as we haue many members in one body, and al members haue not one office: so we being many are one body in Christ, and euery man among our selues one anothers members.

*The Gospel. Luke 2.*

**T**HE father and mother of Iesus went to Hierusalem, after the custome of the least day. And when they

## The ii. Sunday after the Epiphanie.

they had fulfilled the daies as they returned home: the child Iesus abode still at Hierusalem, and his father and mother knew not of it: but they supposing him to haue been in the company, came a daies iourney, and sought him among their kinsfolke and acquaintance. And when they found him not, they went backe againe to Hierusalem, and sought him: And it fortuned that after three daies. they found him in the Temple, sitting in the midst of the doctours, hearing them and posing them. And all that heard him were astonished at his vnderstanding and answers. And when they saw him, they maruailed. And his mother said vnto him, Son, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorrowing. And he said vnto them, How happened it that ye sought me? Wist ye not that I must go about my Fathers busines? And they vnderstood not that saying, which he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisdom and age, and in fauour with God and men.

*¶ The second Sunday after the Epiphany.*

*The Collect.*

**A**lmighty and everlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and grant vs thy peace all the dayes of our life.

*The Epistle. Rom. 12.*

**S**eeing that we haue diuers giftes, according to the grace that is giuen vnto vs, if a man haue the gift of prophesie, let him haue it that it be agreeing to the faith. Let him that hath an office, waite on his office. Let him that teacheth, take heed of his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him do it with singlenesse. Let him that ruleth, do it with diligence. If any man shew mercy, let him do it with cheerefulnesse. Let loue be without dissimulation. Hate that which is euil, and cleaue vnto that which is good. Be kind one to another with brotherly loue. In giuing honour, goe one before another. Be not slothfull in the busines, which ye haue in hand, be feruent in spirit, apply your selues to the same, reioyce in hope, be patient in tribulation, con-

*tinue*



### The iij. Sunday after the Epiphany.

Continue in prayer, distribute to the necessity of *ſ* Saints: be ready to harbour, blesse them which persecute you, blesse, I say, and curse not. Be merry with them that are merry, weep with them that weep, be of like affection one towards another. Be not high minded, but make your selues equall to them of *ſ* lower sort.

*The Gospel. Iohn 2.*

**A**N D the third day there was a marriage in Cana, a city of Galilee, & the mother of Iesus was there. And Iesus was called, and his disciples vnto the marriage. And when the wine failed, the mother of Iesus said vnto him, They haue no wine. Iesus said vnto her, Woman, what haue I to doe with thee? mine houre is not yet come. His mother said vnto the ministers, Whatsoeuer he saith vnto you, doe it. And there were standing there six water pots of stone, after the maner of purifying of the Iewes, containing two or three firkins a peece. Iesus said vnto them, Fill the water pots with water. And they filled them vp to the brimme. And he said vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was (but the ministers which drew the water knew) he called the bridegroome and said vnto him, Every man at the beginning doth set forth good wine, and when men be drunke, then that which is worse: but thou hast kept the good wine vntill now. This beginning of miracles did Iesus in Cana of Galilee, and shewed his glory, and his disciples beleued on him.

*ſ The third Sunday after the Epiphany.*

*The Collect.*

**A**Lmighty and everlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities stretch forth thy right hand to helpe and defend vs, through Christ our Lord.

*The Epistle. Rom. 12.*

**B**E not wise in your own opinions. Recompense to no man euill for euill. Provide aforehand things honest, not onely before God, but also in the sight of all men. If it be possible, as much as in you is, liue peaceably with all men. Dearly beloved, auenge not your selues, but rather giue place vnto wrath: For it is written, Vengeance is mine, I will reward (saith the Lord)

### The iij. Sunday after the Epiphany.

Lord) Therefore if thine enemy hunget, feed him: if he thirst, giue him drinke: for in so doing thou shalt heape coales of fire on his head. Be not overcome of euill, but overcome euill with goodnesse.

*The Gospel. Matt. 8.*

**W**Hen he was come downe from the mountain, much people followed him. And behold, there came a leper, and worshipped him, saying, Master, if thou wilt, thou canst make me cleane. And Iesus put forth his hand, and touched him, saying, I will, bee thou clean. And immediately his leprosie: was cleansed. And Iesus said vnto him, Tell no man, but goe and shew thy selfe vnto the Priest, and offer the gift (that Moles commanded to be offered) for a witnesse vnto them. And when Iesus was entred into Capernaum, there came vnto him a Centurion, & besought him, laying, Master, my seruant lieth at home sicke of the palse, and is grievously pained. And Iesus said, When I come vnto him, I will heale him. The Centurion answered, and said, Sir, I am not worthy that thou shouldest come vnder my roofe: but speake the word only, and my seruant shalbe healed. For I also my selfe am a man subiect to the authority of another, and haue souldiers vnder me: and I say to this man, Go, and he goeth: And to another, Come, and he cometh: and to my seruant, Do this, and he doth it. When Iesus heard these words, he marvelled, & said vnto them that followed him, Verily I say vnto you, that many shal come from the East & West, and shal rest with Abraham, Isaac, and Iacob in  $\gamma$  kingdome of heauen: But the children of the kingdome shalbe cast out into vtter darknesse, there shalbe weeping and gnathing of teeth. And Iesus said vnto the Centurion, Go thy way, and as thou beleeuest, so bee it vnto thee. And his seruant was healed  $\gamma$  same houre.

*g The iij. Sunday after the Epiphany.*

*The Collect.*

**G**od which knowest vs to be set in the midst of so many and great dangers, that for mans frailnesse we cannot alwaies stand vprightly: grant to vs the health of body and soule, that all those things which wee suffer for sinne, by thy helpe we may well passe and overcome, through Iesus Christ our Lord.

*The*

## The iiii. Sunday after the Epiphanie

*The Epistle. Rom. 13.*

**L**et euery soule submit him selfe vnto the authoritie of the higher powers: for there is no power but of God. The powers that be, are ordained of God. Who soeuer therefore resisteth power, resisteth  $\bar{y}$  ordinance of God. But they that resist, shal receiue to themselves damnation. For rulers are not fearefull to them that doe good, but to them that doe euill. Wilt thou be without feare of the power? Do wel then, and so shalt thou be praised of the same: for he is the minister of God for thy wealch. But if thou do that which is euill, then feare, for he beareth not the sword for nought: for he is the Minister of God to take vengeance on them that do euill. Wherefore ye must needs obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay yee tribute: for they are Gods ministers, seruing for the same purpose. Giue to euery man therefore his dacty: tribute to whom tribute belongeth, custome to whom custome is due: feare to whom feare belongeth: honour to whom honour pertaineth.

*The Gospel. Matth. 8.*

**A**nd when he entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, in so much  $\bar{y}$  the sea was couered with waues, but he was asleepe. And his disciples came to him, and awoke him, saying, Master, saue vs we perish. And he said vnto them, Why are ye feareful, O ye of litle faith? Then he arose, & rebuked the winds & the sea, & there followed a great calme. But the men marvelled, saying, What manner of man is this, that both winds and sea obey him? And when he was come to the other side into the country of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce: so that no man might goe by that way. And behold, they cryed out saying, O Iesu the Sonne of God, what haue wee to doe with thee? Art thou come hither to torment vs before the time? and there was a good way off from them an heard of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the heard of swine. And hee said vnto them, Goe your wayes. Then went they out, and departed into the herd of swine. And behold, the whole

## The v. Sunday after the Epiphany.

whole herd of swine was caried headlong into y<sup>e</sup> sea, and perished in the waters. Then they that kept them fled, and went their wayes into the citie, & told euery thing, & what had happened vnto the possessed of the devils. And behold, the whole citie came out to meet Iesus: & when they saw him, they besought him that he would depart out of their coasts.

*g The first Sunday after the Epiphany.*

*The Collect.*

**L**ord, we beseech thee to keepe thy Church & house hold continually in thy true Religion, that they which do leane only vpon hope of thy heauely grace, may euermore be defended by thy mighty power, thou Iesus Christ our Lord.

*The Epistle. Coloss. 3.*

**P**ut vpon you as the i<sup>l</sup>ect of God, tender mercy, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiving one another, if any man haue a quarell against another, as Christ forgave you, even so doe yee. Aboue all these things put on loue, which is the bond of perfe<sup>c</sup>tnesse. And the peace of God rule in your hearts, to y<sup>e</sup> which peace yee are called in one body: and see that yee be thankfull. Let the word of Christ dwell in you plenteously with all wisdom: Teach and exhort your owne selues in Psalmes and Hymnes, and spirituall Songs, singing with grace in your hearts to the Lord. And whatsoeuer yee doe in word or deed, doe all in the Name of the Lord Iesu, giuing thanks to God the Father by him.

*The Gospel. Matth. 13.*

**T**he kingdome of heauen is like vnto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among y<sup>e</sup> wheate, and went his way. But when the blade was sprung vp, and had brought forth fruit, then appeared the tares also. So the seruants of the householder came, and said vnto him, Sir, diddest not then sowe good seed in thy field? from whence then hath it tares? Hee said vnto them, The eniuous man hath done this. The seruants said vnto him, Wilt thou then that we goe and weed them vp? But he said, Nay, lest while ye gather vp the tares, ye plucke vp also the wheat with them: let both grow together vntill the haruest, and in the time of haruest

## Septuagesima Sunday.

haruest I wil say to the reapers, Gather ye firsty tares and bind them together in sheaves to be burnt, but gather the wheat into my barn.

*¶ The first Sunday (if there be so many) shall have the same collect, Epistle and Gospel, that was upon the first Sunday.*

*¶ Septuagesima Sunday.*

*The collect.*

**O** Lord we beseech thee favourably to heare the prayers of thy people, that wee which are justly punished for our offences, may be mercifully delivered by thy goodnes, for the glory of thy Name, thou Iesus Christ our Saviour, who liueth and, &c.

*The Epistle. 1. Cor. 9.*

**P**erceiue ye not, how y they which run in a course run all, but one receiveth y reward: So run that ye may obtaine. Every man that proueth masteries, abstaineth from all things: and they doe it to obtaine a crowne that shal perish, but we to obtaine an everlasting crowne. I therefore so run, not as at an vncertaine thing. So fight I, not as one that beateh the aire but I tame my body and bring it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be cast away.

*The Gospel. Mat. 20.*

**T**He kingdom of heauen is like vnto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when y agreement was made with the labourers for a peny a day, he sent them into his vineyard. And he went out about y third houre: & saw other standing idle in the market place, & said vnto them, Goe ye also into the vineyard, & whatsoener is right, I will giue yon. And they went their way. Again he went out about y sixt & ninth houre, & did likewise. And about y eleuenth houre he went out, & found other standing idle: & said vnto them, Why stand ye here al the day idle? They said vnto him, Because no man hath hired vs. He saith vnto them, Goe ye also into the vineyard, & whatsoeuer is right, y shal ye receiue. So when euen was come the lord of y vineyard said vnto his steward, Cal the labourers, & giue them their hire, beginning at y last vntil the first. And when they did come that came about y eleuenth houre, they receiued every man a peny,

## Sexagesima Sunday.

nie But when the first came also, they supposed that they should haue receiued more, and they likewise receiued euery man a peny. And when they had receiued it, they murmured against the good man of the house, saying, These last haue wrought but one houre, and thou hast made them equal with vs, which haue borne the burden and heat of the day. But hee answered vnto one of them, & said, Friend, I doe thee no wrong: diddest thou not agree with me for a peny? take that thine is, and goe thy way: I will giue vnto this last, euen as vnto thee. Is it not lawfull for me to do as me listeth with mine owne goods? Is thine eye euill, because I am good? So the last shalbe first, and the first shalbe last, For many are called but few. are chosen.

*¶ Sexagesima Sunday. The Collect.*

**L**ord God which seekest that we put not our trust in any thing that we doe, mercifully grant, that by thy power we may be defended against all aduersity, thorow Iesus Christ our Lord.

*The Epistle. 2. Cor. 11*

**Y**E suffer ffoles gladly, seeing your selues are wise. For ye suffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on the face. I speak as concerning rebuke, as though we had beene weake in this behalfe: howbeit wherinsoeuer any man dare be bold (I speak foolishly) I dare be bold also, They are Hebrews, euen so am I. They are Israelites, euen so am I. They are the seed of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft, Of the Iews five times receiued I forty stripes saue one, thrice was I beaten w<sup>th</sup> rods, I was once stoned, I suffered thrice shipwrack, night and day haue I bin in the deep sea: in iourneying ofte, in perils of waters, in perils of robbers, in ieopardies of mine own nation, in ieopardies among the heathen, in perils in the city, in perils in wildeernesse, in perils in y<sup>e</sup> sea, in perils among false brethren, in labor and trauaile, in watching often, in hunger, in thirst, in fasting often, in cold & nakednes, besides the things which outwardly happē vnto me, I am cumbred daily and do care for all congregations. Who is weake, and  
I am

## Quinquagesima Sunday,

I am not weake? Who is offended, and I burne not? If I must needes boast, I will boast of the things that concerne mine infirmities. The God & father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

*The Gospel. Luke 8.*

**W**Hen much people were gathered together, and were come to him out of al cities, he spake by a similitude. The sower went out to sow his seed, & as he sowed, some fell by the way side, & it was troden downe, and the fowles of the aire deuoured it vp. And some fell on stones, and as soone as it was sprung vp, it withered away, because it lacked moistnesse. And some fell among thorns, & the thorns sprang vp with it, and choked it. And some fel on good ground, and sprang vp, and bare fruit an hundred fold. And as he said these things, he cryed, He that hath eares to heare let him heare. And his disciples asked him saying, What maner of similitude is this? And he said, Vnto you it is giuen to know the secrets of the kingdom of God, but to other by parables, that when they see, they should not see: & when they heare, they should not vnderstand. The parable is this. The seed is the word of God, those that are besides the way, are those that heare, then commeth the deuil, and taketh away the word out of their hearts, lest they should beleue, & be saued. They on the stones, are they, which when they heare, receiue the word with ioy & these haue no roots, which for a while beleue, & in time of temptation go away. And that which fel among thorns, are they which when they haue heard, go forth, and are choked with cares and riches, & voluptuous lining, & bring forth no fruit. That which fel in y<sup>e</sup> good ground, are they, which with a pure & good heart heare the word, & keep it, & bring forth fruit through patience.

*¶ Quinquagesima Sunday.*

*The Collect.*

**O**rd, which doest teach vs, that all our doings without charity are nothing worth, send thy holy Ghost, and power into our hearts that most excellent gift of charity, the very bond of peace and all vertues, without the which whosoever liueth, is counted dead before thee: Grant this for thy only Son Iesus Christs sake, Amen.

## Quinquagesima Sunday.

*The Epistle. 1. Cor. 13.*

**T**Hough I speake with tongues of men and of Angels, and haue no loue, I am euen as sounding brasle, or as a tinkling Cymbal. And though I could prophesie, and vnderstand all secrets and all knowledge: yea, if I haue all faith, so that I could mooue mountaines out of their places, and yet haue no loue, I am nothing. And though I bestow all my goods to feed the poore, and though I gaue my body euen that I burned & yet haue no loue it profiteth me nothing. Loue suffereth long, and is courteous, loue enuieth not, loue doth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh none euil, reioyceth not in iniquity, but reioyceth in the truth, suffereth all things, belecureth all things, hopeth all things, endureth all things. Though that prophesying faile, either tongues cease, or knowledge vanish away, yet loue falleth neuer away. For our knowledge is vnperfect, & our prophesying is vnperfect: But when that which is perfect is come, then that which is vnperfect shal be done away. When I was a child, I spake as a child, I vnderstood as a child, I imagined as a child: but as soone as I was a man, I put away childishnesse. Now we see in a glasse, euen in a dark speaking, but then shal we see face to face. Now I know vnperfectly, but then shal I know, euen as I am known. Now abideth faith, hope, & loue, euen these three: but the chief of these is loue.

*The Gospel. Luke 18.*

**I**esus tooke vnto him the twelue, & said vnto them, Behold, we go vnto Hierusalem, and all shal be fulfilled that are written by the Prophets of the Son of man. For he shal be deliuered vnto the Gentiles, and shal be mocked, and despitefully intreated, and spitte on. And when they haue scourged him, they will put him to death, and the third day he shal rise again. And they vnderstood none of these things. And this saying was hid from them, so that they perceiued not the things which were spoken. And it came to passe, that as he was come nigh to Iericho, a certaine blind man sat by the hie wayes side begging. And when he heard the people passe by, he asked what it meant. And they said vnto him, that Iesus of Nazareth passed by. And he cried, saying, Iesu thou Son of David, haue mercy



## The first day of Lent.

mercy on me. And they which went before, rebuked him that he should hold his peace: but hee cryed so much y<sup>e</sup> more, Thou Son of David haue mercy on me. And Iesus stood stil, & comanded him to be brought vnto him. And whe he was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And he said, Lord, that I might receiue my sight. And Iesus said vnto him, Receiue thy sight, thy faith hath saved thee. And immediatly he receiued his sight, and followed him praising God. And all the people when they saw it, gaue praise vnto God.

*¶ The first day of Lent.  
The Collect.*

**A**Lmighty & euerlasting God, which hatest nothing that thou hast made, and doest forgieue the sins of all them that be penitent: create and make in vs new and contrite hearts, that we worthily lamenting our sins, and knowledging our wretchednes, may obtaine of thee the God of all mercy, perfect remission and forgiveness, through Iesus Christ.

*The Epistle. 1oel. 2.*

**T**urne you vnto mee with all your hearts, with fasting, weeping, and mourning: Rent your hearts, and not your clothes. Turne you vnto the Lord your God, for he is gracious and mercifull, long suffering, and of great compasion, & ready to pardon wickednesse. Then (no doubt) he also shal turne and forgieue: and after his chaulening, he shall let your increase remaine for meate and drinke offerings vnto the Lord your God. Blow out with the trumpet in Sion, proclaime a fasting, call the Congregation, & gather the people together: warn the Congregation, & gather the Elders, bring the children & sucklings together. Let the Bridegrome goe soorth of his chamber, and the Bride out of her closet. Let the Priests serue the Lord betweene the porch and the Altar, weeping & saying, Bee fauourable, O Lord, be fauourable vnto thy people, let not thine heritage be brought to such confusion, least the heathen be lords thereof. Wherefore should they say among the Heathen, Where is now their God?

*The Gospel. Mat. 6.*

**W**hen ye fast, be not sad as the hypocrites are: for they disfigure their faces, that it may appeare vnto

## The first Sunday in Lent.

vato men how that they fast. Verely I say vnto you, they haue their reward. But thou when thou fastest, anoint thine head, and wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not vp for your selues trealure vpon earth, where the rust and moth doth corrupt and where theeues breakethorow and steale: but lay vp for you treasures in heauen, where neither rust nor moth doth corrupt and where theeues doe not breake thorow nor steale. For where your treasure is, there wil your hearts be also.

*g The first Sunday in Lent.*

*The Collect.*

**O** Lord, which for our sakes didst fast fourty daies and fourty nights, giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, we may euer obey thy godly motions in righteoutnesse and true holinesse, to thy honour and glory, which liuest and reignest, &c.

*The Epistle. 2. Cor. 6.*

**W**Ee as helpers exhort you, that ye receiue not the grace of God in vaine. For he saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Behold, now is that accepted time, behold, now is that day of saluation. Let vs giue none occasion of euill, that in our office be found no fault: but in all things let vs behaue our selues as the ministers of God in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in watchings, in fastings in purenes, in knowledge in long suffering, in kindness, in the holy Ghost, in loue vnfeined, in the word of truth, in the power of God, by the armor of righteousness on the right hand & on the left, by honor & dishonor, by euil report & good report: as deceiuers, and yet true: as vnknownen, & yet knownen: as dying, & behold we liue: as chastened, & not killed: as sorrowing, & yet alway merry: as poore, & yet making many rich: as hating nothing, & yet possessing all things.

*The Gospel. Mat. 4.*

**T**hen was Iesus led away of y Spirit into the wilderness, to be tempted of the deuil. And when he had fasted fourty daies & fortie nights, he was at  
the

## The second Sunday in Lent.

the last an hungred. And when the tempter came to him, he said, If thou be the Sonne of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread onely, but by euery word that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy city, and setteth him on a pinnacle of the Temple, and saith vnto him, If thou be the Sonne of God, cast thy selfe downe headlong. For it is written, He shall giue his Angels charge ouer thee, & with their hands they shall hold thee vp, lest at any time thou dash thy foot against a stone. And Iesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God. Againe, the deuill taketh him vp into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glory of them, and saith vnto him, All these will I giue thee, if thou wilt fall downe and worship me. Then saith Iesus vnto him, Auoid, Satan, For it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the deuill leaueth him, and behold, the Angels came and ministered vnto him.

### *g The second Sunday in Lent.*

#### *The Collect.*

**A**lmighty God, which doest see that we haue no power of our selues to helpe our selues: keep thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended from al aduersities which may happen to the body, and from all euill thoughts which may assault and hurt the soule, through Iesus Christ, &c.

#### *The Epistle. 1. Thes. 4.*

**W**E beseech you brethren, and exhort you by the Lord Iesus, that ye increase more & more euen as ye haue receined of vs, how ye ought to walk, and to please God. For ye know what commandements we gaue you by our Lord Iesus Christ. For this is the will of God, euen your holinesse: that ye should abstain from fornication, & that euery one of you should know how to keepe his vessel in holinesse and honor, and not in the lust of concupiscence, as doe the heathen, which know not God. That no man oppresse and defraud his brother in bargaining, because the Lord

## The third Sunday in Lent.

Lord is the auenger of al such things, as we told you before, and testified. For God hath not called vs vnto vncleannesse, but vnto holinesse. He therefore that despiseth, despiseth not man, but God which hath sent his holy spirit among you.

*The Gospel. Mat. 15.*

**I**Esus went thence, and departed into the coasts of Tyre and Sidon: and behold, a women of Canaan (which came out of the same coasts) cryed vnto him, saying, Haue mercy on mee, O Lord, then Sonne of David, my daughter is piteously vexed with a deuill, But he answered her nothing at all. And his disciples came & besought him, saying, Send her away for she cryeth after vs. But he answered and said, I am not sent, but to the lost sheep of the house of Israel. Then came she, and worshiped him, saying, Lord helpe me. He answered, & said, It is not meet to take the childrens bread, and cast it to dogges. She answered, and said, Trueth Lord, for the dogs eat of the crummes which fall from their masterstable. Then Iesus answered and said vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the same time.

*& The third Sunday in Lent.*

*The Collect.*

**W**E beseech thee Almighty God, look vpon the hearty desires of thy humble seruants, & stretch forth the right hand of thy Maiesty to be our defence against al our enenies, through Iesus Christ our Lord

*The Epistle. Ephes. 5.*

**B**E ye the followers of God as deare children, and walk in loue, euen as Christ loued vs & gane himselfe for vs, an offering and a sacrifice of a sweet savor to God. As for fornication, and all vncleannes, or couetousnes, let it not be once named among you, as it becommeth Saints, or filthines, or foolish talking, or iesting, which are not comely: but rather giuing of thanks. For this ye know, that no whoremonger, either vncleane person, or couetous person, (which is a worshipper of images) hath any inheritance in kingdom of Christ, and of God. Let no man deceiue you with vaine words: for because of such things, cometh the wrath of God vpon children of disobedience. Be not ye therefore companions of them. Ye were some-

## The iij. Sunday in Lent.

Sometime darkenesse, but now are yee light in the Lord: walke as children of light. For the fruit of the Spirit consisteth in all goodnesse, and righteousnesse, and truth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull works of darkenesse, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret. But all things, when they are brought forth by the light, are manifest. For whatsoever is manifest, the same is light. Wherefore hee saith, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

*The Gospel. Luke 11.*

**I**ESUS was casting out a deuill that was dumbe. And when he had cast out the deuill, the dumb spake, and the people wondered. But some of them said, Hee casteth out deuils through Beelzebub the chief of ÿ deuils. And another tempted him, and required of him a signe from heauē. But he, knowing their thoughts, said vnto them, Every kingdom diuided against it selfe, is desolate, & one house doth fall vpon another. If Satan also bee diuided against himselfe, how shall his kingdom endure? Because ye say I cast out deuils through Beelzebub. If I by the helpe of Beelzebub cast out deuils, by whose helpe doe your children cast them out? Therefore shal they be your Iudges. But if I by ÿ finger of God cast out deuils, no doubt the kingdom of God is come vpon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: but when a stronger then he cometh vpon him, & ouercommeth him, hee taketh from him all his harnesse (wherein he trusted) and dinideth his goods. He that is not with me is against me: and he that gathereth not with me, scattereth abroad. When ÿ vnclean spirit is gon out of a man, he walketh thorow dry places, seeking rest: and when he findeth none, he saith, I will returne againe into my house whence I came out. And when hee cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seuen other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then ÿ beginning. And it fortuneth, that as hee spake these things, a certaine woman of the company lift vp her voyce, and said vnto him. Happy is the wombe that

### The iiij. Sunday in Lent.

bare thee, and the paps which gaue thee suck. But hee sayd, Yea, happy are they that heare the word of God, and keepe it.

*¶ The fourth Sunday in Lent.*

*The Collect.*

**G**Raunt we beseech thee, Almighty God, that we which for our euil deeds are worthily punished by the comfort of thy grace, may mercifully be relieved through our Lord Iesus Christ.

*The Epistle. Galat. 4.*

**T**El me (ye that desire to be vnder the Law) do ye not heare of the Law? For it is written, that Abraham had two sonnes, the one by a bondmayd, the other by a free woman: Yea, and he which was borne of the bondwoman, was borne after the flesh: but hee which was borne of the free woman, was borne by promise, which things are spoken by an Allegory. For these are two Testaments, the one from the mount Sina, which gendreth vnto bondage, which is Agar: for mount Sina is Agar in Arabia, & bordereth vpon y City, which is now called Hierusalem, & is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of ys al. For it is written, Reioyce thou barren y bearest no children, breake forth and cry, thou that trauestest not. For the desolate hath many moe children, then she which hath an husband. Brethren, wee are after Isaac the children of promise. But as then, he that was borne after the flesh, persecuted him that was borne after the spirit: even to is it now. Neuertheles, what saith the Scripture? Put away the bondwoman and her sonne: for the sonne of the bond woman shall not be heire with the sonne of the free woman. So then brethren, we are not children of the bond woman, but of the free woman.

*The Gospel. Iohn. 6.*

**I**esus departed ouer the sea of Galile, which is y sea of Tiberias, & a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Iesus went vp into y mountaine, & there he sate with his disciples. And Easter (a feast of the Iewes) was nigh. When Iesus then lift vp his eies, and saw a great company come vnto him, he said vnto Phillip, Whence shal we buy bread, that these may eat? This he said to prooue him, for he himself knew what he

## The fifth Sunday in Lent.

he would doe. Philip answered him, Two hundreth penyworth of bread are not sufficient for them, that euery man may take a little. One of his disciples (Andrew Simon Peters brother) saith vnto him, There is a lad which hath five barley loanes; and two fishes, but what are they among so many? And Iesus sayd Make the people sit down, There was much grasse in the place. So the men sate down in number aboue five thousand. And Iesus took the bread, and when he had ginen thanks hee gaue to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they had eaten enough, he said vnto his disciples. Gather vp the broken meat which remaineth that nothing bee lost. And they gathered it together, and filled twelue baskets with the broken meate of the five barley loanes, which broken meat remained vnto them that had eaten. Then those men (when they had seene the miracles that Iesus did) said, this is of a trueth the same Prophet that should come into the world.

*¶ The fifth Sunday in Lent.*

*The Collect.*

**W**E beseech thee, Almighty God, mercifully to looke vpon thy people, & by thy great goodness they may be gouerned and preserved euermore, both in body and soule, through Iesus Christ our Lord.

*The Epistle. Heb. 9.*

**C**hrist, being an hie Priest of good things to come, came by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goates and calues: but by his own blood he entred once into the holy place, and found eternall redemption. For if the blood of oxen and of goates, and the ashes of a yong Kow, when it is sprinkled, purifieth the vncleane: touching the purifying of the flesh: how much more shal the blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your conscience from dead workes, for to serue the liuing God? And for this cause is he the mediator of the new Testament, that through death, which chanced for the redemption of those transgressions that were vnder the first Testament, they which are called might receive the promise of eternall inheritance.

## The Sunday next before Easter.

*The Gospell. Iohn 8.*

**W**Hich of you can reboke me of sinne? If I say the trueth, why do ye not beleue me? He that is of God, heareth Gods word: Yee therefore heare them not, because yee are not of God. Then answered the Iewes, and said vnto him, Say we not well, that thou art a Samaritane and hast the deuill? Iesus answered, I haue not the deuill: but I honour my Father, and ye haue dishonoured me. I seeke not mine owne praise, there is one that seeketh and iudgeth. Verily, verily I say vnto you, if a man keepe my saying, he shall neuer see death. Then said the Iewes vnto him: Now know we that thou hast the deuill. Abraham is dead, and the Prophets and thou sayest, If a man keep my saying, he shall neuer taste of death. Art thou greater then our Father Abraham, which is dead, and the Prophets are dead: Whō makest thou thy self? Iesus answered, If I honour my selfe, my honour is nothing: it is my Father that honoureth me, which ye say is your God, & yet ye haue not knowen him. But I know him, & if I say I know him not, I shalbe a lyar like vnto you. But I know him, and keepe his saying. Your Father Abraham was glad to see my day, and he saw it, & reioiced. Then said the Iewes vnto him, Thou art not yet fiftie years old, and hast thou seen Abraham? Iesus said vnto them, Verily, verily I say vnto you, Yer Abraham was borne, I am. Then took they vp stones to cast at him, but Iesus hid himselfe, and went out of the Temple.

*The Sunday next before Easter. The Collect.*

**A**lmightie and euerlasting God, which of thy tender lone towards man, hath sent our Sauour Iesus Christ to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankinde should follow the example of his great humilitie, mercifully graunt, that wee both follow the example of his patience, and bee made partakers of his resurrection, through the same Iesus Christ our Lord, Amen.

*The Epistle. Phil. 2.*

**L**ET the same minde bee in you, that was also in Christ Iesus, which when hee was in the shape of God, thought it no robberie to be equal with God: neuerthelesse, he made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparel as a man. He humbled



## The Sunday next before Easter.

humbled himself, and became obedient to the death, euen the death of the Crosse. Wherefore God hath also exalted him on high, and giuen him a Name, which is aboue all names, that in the Name of Iesus every knee should bow, both of things in heauen and things on earth, and things vnder the earth, and that all tongues should confesse that Iesus Christ is the Lord, vnto the praise of God the Father.

*The Gospel. Matth. 26.*

**A**Nd it came to passe, when Iesus had finished all these sayings, he said vnto his disciples. Ye know that after two dayes shal be Easter, and the Sonne of man shal be deliuered ouer to be crucified. Then assembled together the chief Priests & the Scribes, and the Elders of the people, vnto the palace of the high Priest (which was called Caiaphas) & held a council, that they might take Iesus by subtilty, and kill him. But they said, Not on the holy day, lest there bee an vprore among <sup>y</sup> people. When Iesus was in Bethany, in <sup>y</sup> house of Simon the Leper, there came vnto him a woman, hauing an alabaster box of precious ointment and powred it on his head as he sate at the board. But when his disciples saw it, they had indignatiō, saying, Whereto serueth this waste? This ointment might haue bin wel sold & giuen to the poore. When Iesus vnderstood <sup>y</sup>, he said vnto them, Why trouble ye the woman? For she hath wrought a good work vpon me: For ye haue <sup>y</sup> poore alwayes with you but me ye shal not haue alwaies. And in that she hath cast this ointment on my body, she did it to bury me. Verely I say vnto you, Whersoener this Gospel shal be preached in all the world, there shal also this be told that she hath done, for a memoriall of her. Then one of the twelue (which was called Iudas Iscariot) went vnto the chief Priests, and said vnto them, What wil ye giue me and I wil deliuer him vnto you? And they appointed vnto him thirty peices of siluer, And from <sup>y</sup> time forth he sought opportunite to betray him. The first day of sweet bread, <sup>y</sup> disciples came to Iesus, saying, to him, Where wilt thou that we prepare for thee to eate the Passeouer? and he said, Go into the city to such a man & say vnto him, The Master saith, My time is at hand, I will keepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them & they

## The Sunday next before Easter.

made ready the Pascheover. When the euen was come, he sat down with the twelve. And as they did eat, he said, Verily I say vnto you, that one of you shal betray me. And they were exceeding sorowfull, and began e- uery one of them to say vnto him, Lord, is it I? He answered, and said, He that dippeth his hand with me in the dish, the same shall betray me. The Sonne of man truly goeth as it is written of him: but woe vnto that man by whom the Sonne of man is betrayed: It had bin good for that man, if he had not bin borne. Then Iudas which betraied him answered & said, Master is it I? he said vnto him, Thou hast said. And when they were eating, Iesus took bread, and when he had giuen thanks, he brake it, and gaue it to his disciples, and said, Take, eate, this is my bodie. And he took the cup, and thanked, & gaue it to them, saying, Drink ye al of this: for this is my blood (which is of the new Testament) that is shed for many for the remission of sin. But I say vnto you, I wil not drinke henceforth of the fruit of the vine tree, vntill that day when I shal drink it new with you in my Fathers kingdome. And when they had said grace, they went out vnto mount Oliuet. Then said Iesus vnto them, All ye shal be offended because of me this night: For it is written, I will smite the Shepheard, and the sheepe of the flocke shall bee scattered abroad, but after I am risen againe, I will go before you into Galilee. Peter answered, and said vnto him, Though all men be offended because of thee, yet will not I be offended. Iesus said vnto him, Verily, I say vnto thee, that in this same night, before the Cocke crow, thou shalt denie mee thrise. Peter said vnto him, Yea, though I should die with thee, yet will I not denie thee. Likewise also said all the disciples. Then came Iesus w<sup>th</sup> them vnto a farre place (which is called *Gethsemane*) and said vnto his disciples, Sit ye here while I goe and pray yonder. And he tooke with him Peter, and the two sonnes of Zebedee, and began to waxe sorowfull and heauie. Then said Iesus vnto them, My soule is heauie euen vnto the death: Tarry yee heere, and watch with me. And he went a litle further, and fell flat on his face, and praised saying, O my Father, if it be possible, let this cup passe from me: Neuertheles, nor as I wil, but as thou wilt. And he came vnto the disciples, and found them asleepe

## The Sunday next before Easter.

asleepe, & said vnto Peter, What, could ye not watch with me one houre? Watch and pray, that ye enternot into temptation: The spirit is willing, but the flesh is weak. He went away once againe, and praied, saying, O my Father, if this cup may not passe away from me, except I drinke of it, thy wil be fulfilled. And he came and found them asleepe again, for their eies were heauie. And he left them, and went againe, & praied the third time, saying the same words. Then commeth he to his disciples, and said vnto them, Sleep on now, & take your rest. Behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners. Rise, let vs bee going, behold, he is at hand that doth betray mee. While he yet spake, loe, Iudas one of the number of the twelue came, & with him a great multitude with swords, and stauers, sent from the chiefe Priests and Elders of the people. But he that betrayed him, gaue them a token, saying, Whomsoeuer I kisse, the same is he, hold him fast. And forthwith he came to Iesus and said, Haile master, & kissed him. And Iesus said vnto him, Friend, wherefore art thou come? Then came they, and layed hands on Iesus, and took him. And behold, one of them which were with Iesus, stretched out his hand, and drew his sword, & strooke a seruant of the high Priest, and smote off his eare. Then said Iesus vnto him, Put vp thy sword into the sheath: for all they that take the sworde, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and hee shall giue me euen now more then twelue Legions of Angels? But how then shall the Scriptures be fulfilled? for thus it must be. In that same houre said Iesus to the multitude, yee be come out as it were to a thiefe, with swords and stauers for to take me. I sate daily with you teaching in the Temple, and ye tooke me not. But all this was done, that the Scriptures of y<sup>e</sup> Prophets might be fulfilled. Then all the disciples forsooke him, and fledde. And they tooke Iesus, and led him to Caiphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him a far off vnto the high Priests palace, and went in and sate with the seruants, to see the end. The chiefe Priests and Elders, and all the Counsel sought false witnesse against Iesus, for to put him to death, but found none: yea, when many false

## The Sunday next before Easter.

witnesſes came, yet found they none. At the laſt came two falſe witnesſes, & ſaid, This fellow ſaid, I am able to deſtroy the Temple of God, and to build it againe in three dayes. And the chiefe Prieſt aroſe, and ſaide vnto him. Anſweſteſt thou nothing? Why doe theſe beare witneſſe againſt thee? But Ieſus held his peace. And the chiefe Prieſt answered, and ſayd vnto him, I charge thee by the liuing God, that thou tel vs, whether thou be Chriſt the Sonne of God. Ieſus ſayd vnto him, Thou haſt ſaid: Neuertheleſſe, I ſay vnto you hereafter ſhall ye ſee the Sonne of man ſitting on the right hand of power, and coming in the cloudes of the ſkie. Then the high Prieſt rent his clothes, ſaying, He hath ſpoken blaſphemie, what need we any more witnesſes? Behold, now ye haue heard his blaſphemy, what thinke yee? They answered, and ſaid, Hee is worthy to die. Then did they ſpit in his face, & buſſeted him with fiſts. And other ſmote him on the face with the palme of their hands, ſaying, Tell vs, thou Chriſt, who is he that ſmote thee? Peter ſate without in the court, & a damoſell came to him, ſaying, Thou alſo waſt with Ieſus of Galilee. But hee denied before them all, ſaying, I wrote not what thou ſayeſt. When hee was gone out into the porch, another wench ſaw him, and ſaid vnto them, that were there, This fellow was alſo with Ieſus of Nazareth. And againe hee denied with an oth, ſaying, I doe not know the man. After a while came vnto him they that ſtood by, and ſaid vnto Peter, Surely thou art euen one of them, for thy ſpeech bewraith thee. Then began hee to curſe and to ſwear that he knew not the man. And immediately the Cocke crew. And Peter remembered the word of Ieſu, which ſayd vnto him, Before the cocke crow thou ſhalt deny me thrice: and hee went out and wept bitterly. When the morning was come, all the chiefe Prieſts and Elders of the people held a counſell againſt Ieſus to put him to death, & brought him bound, & deliuered him vnto Pontius Pilate the Deputie. Then Iudas which had betrayed him (ſeeing that hee was condemned) repented himſelfe, and brought againe the thirty plates of ſiluer to the chiefe Prieſts and Elders, ſaying, I haue ſinned, betraying the innocent bloud. And they ſaid, What is that to vs? ſee thou to that. And hee caſt downe the ſiluer plates

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plates in the Temple, and departed, and went & hanged himselfe. And the chiefe Priests tooke the siluer plates and said, It is not lawfull for to put them into the treasury, because it is the price of blood. And they tooke counsell, and bought with them a Potters field to burie strangers in : Wherefore the field is called *Acheldama*, that is, The field of blood, vntil this day. Then was fulfilled that which was spoken by Ieremy the Prophet, saying, And they tookethirtie siluer plates, the price of him that was valued, whom they bought of the children of Israel, & gaue them for the Potters field, as the Lord appointed mee. Iesus stood before the Deputy, and the Deputy asked him, saying, Art thou the King of the Iewes? Iesus said vnto him, Thou sayest. And when he was accused of the chiefe Priests and Elders, he answered nothing. Then said Pilate vnto him, Hearest thou not how many witnesses they lay against thee? And he answered him to neuer a word, insomuch that the Deputy marvelled greatly. At that feast the Deputy was wont to deliuer vnto the people a prisoner, whom they would desire. Hee had then a notable prisoner, called Barabbas, Therefore when they were gathered together, Pilate said, Whether wil yee that I giue loose vnto you Barabbas, or Iesus which is called Christ? For he knew that for enuy they had deliuered him. When he was set downe to giue iudgement, his wife sent vnto him, saying, haue thou nothing to do with that iust man, for I haue suffered this day many things in my sleepe because of him. But the chiefe Priests and Elders perswaded the people that they should aske Barabbas, & destroy Iesus. The Deputy answered, and said vnto them, Whether of the twaine will ye that I let loose vnto you? They said, Barabbas. Pilate sayd vnto them, what shall we doe with Iesus, which is called Christ? They all said vnto him, Let him be crucified. The Deputy said, What enill hath he done? But they cryed more, saying, Let him be crucified. When Pilate saw that he could preuaile nothing, but that more businesse was made, he tooke water and washed his hands before the people, saying, I am innocent of the blood of this iust person, see yee. Then answered all the people and said his blood be vpon vs, and our children, Then let he Barabbas loose vnto them, and

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scourged Iesus, & deliuered him to be crucified. The  
the souldiers of the Deputy tooke Iesus into y<sup>e</sup> com-  
mon hal, and gathered vnto him al the company, and  
they stripped him, and put on him a purple robe, and  
platted a Crowne of thornes, and put it on his head,  
and a reede in his right hand, and bowed the knee  
before him, and mocked him, saying, Haile King of  
the Iewes. And when they had spit vpon him, they  
tooke the reede, & smote him on the head, and after  
they had mocked him, they tooke the robe off him  
again, and put his owne raiment on him, and ledde  
him away to crucifie him. And as they came out, they  
found a man of Cyrene (named Simon) him they co-  
pelled to beare his Crosse. And they came vnto a  
place which is called *Golgotha*, (y<sup>e</sup> is to say, A place of  
dead mensskuls,) & gaue him vineger mingled with  
gall, to drinke. And when he had tasted thereof, he  
would not drinke. When they had crucified him,  
they parted his garments, and did cast lots, that it  
might be fulfilled which was spoken by the Prophet,  
They parted my garments among them, & vpon my  
vesture did they cast lots. And they sate and watched  
him there, and set vp ouer his head the cause of his  
death written, *Thou art Iesus the king of the Iewes*. Then  
were there two theeues crucified with him, one on y<sup>e</sup>  
right hand, & the other on the left. They that passed  
by, reniled him, wagging their heads, & saying, Thou  
that destroyedst the Temple of God, & didst build it  
in three daies, saue thy selfe: If thou be the Sonne of  
God, come downe from the Crosse. Likewise also the  
hie Priests mocking him, with the Scribes & Elders,  
said, He saued others, himselfe he cannot saue. If he be  
the King of Israel, let him now come downe from the  
Crosse, and we will beleue him. He trusted in God,  
let him deliuer him now if he will haue him. For he  
said, I am the Sonne of God. The theeues also which  
were crucified w<sup>th</sup> him, cast the same in his teeth. From  
the sixt houre was there darknes ouer al the land, vn-  
till the ninth houre. And about the ninth houre Iesus  
cried w<sup>th</sup> a loud voice, saying, *Eli, Eli, lama sabachthani*,  
that is to say, My God, my God, why hast thou forsak-  
ken me? Some of them that stood there, when they  
heard that, said, This man calleth for Elias. And  
straightway one of them ranne, and took a sponge,  
and

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and when he had filled it full of vineger, he put it on a reed, & gaue him to drinke. Others said, Let be, let vs see whether Elias wil come & deliuer him. Iesus whē he had cried again with a loud voice, yeelded vp the ghost. And behold, the vaile of y<sup>e</sup> Temple did rend in two parts from the top to the bottome. And y<sup>e</sup> earth did quake, & the stones rent, and granes did open, & many bodies of Saints which slept, arose, & went out of the granes after his resurrection, & came into the holy city & appeared vnto many. When y<sup>e</sup> Centurion & they that were with him, watching Iesus, saw y<sup>e</sup> earthquake, & those things which hapned, they feared greatly, saying, Truly this was the Son of God. And many womē were ther beholding him afar off, which followed him frō Galile, ministering vnto him. Amōg which was Mary Magdalene, and Mary the mother of James and Ioses, & the mother of Zebedeus children.

*¶ The Munday before Easter.*

*The Epistle. Isai. 63.*

**W**Hat is he that cometh from Edom with red colourred clothes of Bosra, which is so costly cloth & cometh in so mightily with all his strength? I am he that teacheth righteousness, and am of power to helpe. Wherefore then is thy clothing red, and thy raiment like his that treadeth in y<sup>e</sup> winepresse? I haue troden the presse my selfe alone, & of al people there is not one with me. Thus will I tread downe mine enemies in my wrath, and set my feet vpon them in mine indignation, and their blood shall bespring my clothes, and so will I staine all my raiment. For the day of vengeance is assigned in my heart, & the yeere when my people shalbe deliuered, is come. I looked about mee, and there was no man to shew mee any help. I maruelled y<sup>e</sup> no man held me vp. Then I held me by mine owne arme, and my leuientnes sustained me. Thus will I tread downe the people in my wrath, & bathe them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnesse of the Lord, yea, and the praise of the Lord, for all that he hath giuen ys, for the great good that he hath done for Israel, which he hath giuen them of his own fauour, and according to the multitude of his louing kindnes. For he said, These no doubt, are my people, and no shrinking childre, & so he was their Saviour.

In

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In their troubles hee was also troubled with them, & the Angel that went forth from his presence, deliuered them. Of very loue and kindnes that he had vnto the he redeemed them. Hee hath borne them, and caried them vp euer since y world began. But after they provoked him to wrath, & vexed his holy mind, hee was their enemy, and fought against them himself. Yet remembered Israel the old time of Moses & his people, saying, Where is he that brought them from y water of the Sea with them that fed his sheep? Where is he that hath giuen his holy Spirit among them? Hee led them by y right hand of Moses with his glorious arme diuiding the waters before the, wherby he gate himselfe an euerlasting name. He led them in the deep, as an horse is led in the plain, that they should not stumble, as a tame beast goeth in the field, and the breath giuen of God giueth him rest. Thus (O God) hast thou led thy people, to make my selfe a glorious Name withall. Looke downe then from heaven, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy ielousie, thy strength, the multitude of thy mercies, and thy louing kindnesse will not bee intreated of vs, yet art thou our Father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou (Lord) art our Father and redeemer, and thy Name is euerlasting. O Lord, wherfore hast thou led vs out of the way? wherfore hast thou hardened our hearts that we feare thee not? Be at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a litle of thy Sanctuary in possession, for our enemies haue troden downe thy holy place. And wee were thine from the beginning when thou wast not their Lord, for they haue not called vpon thy Name.

*The Gospel. Mar. 14.*

**A**fter two dayes was Easter, and the daies of sweet bread. And the hie Priests and the Scribes sought how they might take him by craft, & put him to death. But they laid, Not in the feast day, least any businesse arise among the people. And when he was in Bethanie, in the house of Simon the Leper, euen as he sate at meate, there came a woman hauing an Alablaster box of oyntment called Narde, that was pure and costly, and she brake the boxe, and powred it vpon his head.

And



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And there were some that were not content within themselves, & said. What needed this waste of ointment? For it might haue bene sold for more then three hundred pence, and haue bene giuen to the poore. And they grudged against her. And Iesus said, Let her alone, why trouble ye her? She hath don a good worke on me: for ye haue poore & you alwaies, & whensoever ye wil, ye may do them good: but me haue ye not alwaies. She hath done that she could, she came aforehand to annoint my body to the burying. Verily I say vnto you, Wheresoever this Gospel shal be preached thorowout the whole world, this also that shee hath done, shalbe rehearsed in remembrance of her. And Iudas Iscariot, one of the twelue, went away vnto the priests, to betray him vnto the. When they heard that, they were glad, & promised that they would giue him money. And he sought how he might conveniently betray him. And the first day of the sweet bread (when they offered the Pasche) his disciples said vnto him. Where wilt thou that we go & prepare that thou maiest eat the Pasche? And he sent forth two of his disciples, and said vnto them. Go ye into the city, & there shal meet you a man bearing a pitcher of water, follow him. And whithersoever he goeth in, say ye vnto the good man of the house, The Master saith, Where is the ghest chamber, where shal I eat the Pasche with my disciples? And he wil shew you a great parlor paved & prepared, there make ready for vs. And his disciples went forth, & came into the city, & found as hee had said vnto them, & they made ready the Pasche. And when it was now euentide, hee came with the twelue: and as they sate at board, & did eat, Iesus said. Verily I say vnto you, one of you that eateth with me, shall betray me. And they began to be sory, and to say to him one by one, Is it I? And another said, Is it I? He answered & said vnto them. It is one of the twelue, enen he that dippeth with me in the platter. The Son of man truly goeth as it is written of him: but wo to that man by whom the Sonne of man is betrayed: Good were it for that man, if he had neuer bin born. And as they did eat, Iesus tooke bread, and when he had giuen thanks, he brake it, and gaue to them, and said, Take, eat, this is my body. And hee tooke the cup, and when he had giuen thanks, he gaue it to them: and they al dranke of

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of it. And he said vnto them, This is my blood of the new Testament which is shed for many. Verily I say vnto you, I will drinke no more of the fruit of the vine, vntill that day that I drinke it new in the kingdom of God. And when they had said grace, they went out to *y* mount Oliuet. And Iesus said vnto the, Al ye shalbe offended because of me this night: For it is written, I will smite the shepheard, and the sheepe shalbe scattered: but after that I am risen again, I will goe into Galile before you Peter said vnto him, And though all men be offended, yet will not I. And Iesus saith vnto him, Verily I say vnto thee, that this day, euen in this night, before the cocke crow twise, thou shalt deny me three times. But he spake more vehemently, No if I should die with thee, I will not deny thee. Likewise also said they all. And they came into a place which was named *Gethsemane*. and he said to his Disciples, Sit ye here, while I goe aside, and pray. And he taketh with him Peter, Iames & Iohn, & began to wax abashed, and to be in an agony. & said vnto them, My soule is heauy euen vnto *y* death, tary ye here & watch. And he went forth a litle, & fell down flat on the ground, and praied, that if it were possible the houre might passe from him. And he said, *Abba*, Father, al things are possible vnto thee, take away this cup from me. Neuert heles, not as I wil, but that thou wilt, be done. And he came, and found them sleeping, and said vnto Peter, Simon, Sleepest thou? Couldst not thou watch one houre? Watch ye & pray, lest ye enter into temptation: the spirit truly is ready, but *y* flesh is weake. And again, he went aside, and praied & spake the same words. And he returned, & found the asleepe againe, for their eies were heauy neither wist they what to answer him. And he came *y* third time, and said vnto them, Sleepe henceforth, & take your ease, it is enough, the houre is come: behold, the Son of man is betraied into the hands of sinners: rise vp, let vs go. Lo, he that betraieth me is at hand. And immediatly, while he yet spake, commeth Iudas (which was one of the twelve) and with him a great number of people, with swords & stauers, from the hie Priests and Scribes and Elders. And he that betraied him, had given them a generall token, saying, Whomsoeuer I doe kisse, the same is he, take, & lead him away warily.

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warily. And as soon as he was come, he goeth straightway to him, and saith vnto him, Master, Master, and kissed him. And they laid their handes on him, and tooke him. And one of them that stood by drew out a sword, and smote a seruant of the hie Priests, and cut off his eare. And Iesus answered, and said vnto them. Ye be come out as vnto a thief with swords & stauers, for to take me: I was daily with you in the Temple teaching, and yeetooke mee not. For these things come to pass, that the Scripture should be fulfilled. And they also forsooke him and ran away. And there followed him a certaine yong man clothed in linnen vpon the bare: and the yong men caught him, and he left his linnen garment, & fled from them naked. And they led Iesus away to the high Priest of all, and with him came all the high Priestes, and the Elders and the Scribes. And Peter followed him a great way off, euen till hee was come into the Palace of the high Priest, & he sat with the seruants, and warmed himself at the fire. And the hie Priests and al the Councell sought for witnes against Iesus for to put him to death and found none: for many bare fals witnes against him but their witnes agreed not together. And there arose certaine, & brought falsewitnesse against him, saying, We heard him say, I will destroy this Temple that is made with hands, and within three daies I will build another made without hands. But yet their witnesse agreed not together. And the hie Priest hood vp among them & asked Iesus, saying, Answerest thou nothing? How is it that these beare witnes against thee? But he held his peace, and answered nothing. Againe, the hie Priest asked him, and said vnto him. Art thou Christ the Sonne of the blessed? And Iesus said, I am. And ye shall see the Sonne of man sitting on the right hand of power, and comming in the cloudes of heauen. Then the hie Priest rent his clothes, and said, What need we any further witnesses? Yee haue heard blasphemie, what thinke ye? And they all condemned him to bee worthie of death. And some began to spit at him, and to couer his face, and to beat him with fists, and to say vnto him, A reed. And the seruants buffeted him on y face. As Peter was beneath in the palace, there came one of the wenches of the hie Priest, & when she saw Peter warming himselfe, she looked on him, and sayd.

Walt

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Wast not thou also with Iesus of Nazareth? And hee denied, saying, I know him not, neither wot I what thou sayest. And he went out into the porch, and the Cocke crew: & a Damosel (when she saw him) began againe to say to them that stood by, This is one of them. And he denied it againe. And anon after they <sup>3</sup> stood by said againe vnto him, Surely thou art one of them, for thou art of Galilee, & thy speech agreeth thereto. But he began to curse and to sweare, saying, I know not this man of whom ye speake. And againe the Cock crew, and Peter remembered the word that Iesus had said vnto him, Before the Cocke crow twice, thou shalt deny me three times, and he began to weepe.

*The Tuesday before Easter. The Epistle. Isa. 50.*

**T**HE Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my self: but I offer my back to the smiters, & my cheeks to the nippers, I turne not my face from shame & spitting & the Lord God shall help me, therefore shall I not be confounded. I haue hardened my face like a flint stone: for I am sure that I shall not come to confusion. He is at hand that iustifieth me: who will then go to law with mee. Let vs stand one against another. If there be any that wil reason with me let him come here forth to mee. Behold the Lord God standeth by mee, what is he then that can condemne me? Lo they shall be like as an old cloth, the moth shall eat them vp. Therefore who so feareth the Lord among you, let him heare the voice of his seruant. Who so walketh in darknesse, and no light shineth vpon him, let him put his trust in the name of the Lord, and hold him vp by his God. But take heed, yee all kindle a fire of the wrath of God, and stirre vp the coales. Walke on in the glistering of your owne fire, and in the coales that yee haue kindled. This cometh vnto you from my hand, namely, that ye shall sleepe in sorrow.

*The Gospel. Marke 15.*

**A**Nd anon in <sup>3</sup> dawning, <sup>3</sup> hie Priests held a counsel with the Elders, & the Scribes, and the whole congregation, & bound Iesus, & led him away, & deliuered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And he answered, & said vnto him, Thou sayest it. And the hie Priests accused him of many things. So Pilate asked him againe, saying. An-  
(swereft)

## Tuesday before Easter.

swereſt thou nothing? Behold how many things they lay to thy charge. Ieſus answered yet nothing, ſo that Pilate marvelled. At that feaſt Pilate did deliuer vnto them a Priſoner, whoſoeuer they would deſire. And there was one that was named Barabbas, which lay bound with them that made inſurrection: he had committed murder. And y<sup>e</sup> people called vnto him & began to deſire him y<sup>e</sup> he would do according as he had euer don vnto the. Pilate answered the, ſaying, Wilye that I let looſe vnto you the King of the Iewes? For he knew y<sup>e</sup> the hie Priests had deliuered him of eany. But the hie Priest moued the people that he ſhould rather deliuer Barabbas vnto them. Pilate answered again, & ſaid vnto them. What will ye that I do vnto him, who ye call the king of the Iewes? And they cried againe, Crucifie him, Pilate ſaid vnto the, What euil hath he don? And they cried the more ſeruently, Crucifie him. And ſo Pilate willing to content the people, let looſe Barabbas vnto the, & deliuered vp Ieſus (when he had ſcourged him) for to be crucified. And the ſoldiers led him away into the common hall, and called together y<sup>e</sup> whole multitude & they clothed him with purple, and they platted a crown of thornes. & crowned him withal, & began to ſalute him, Hail king of the Iewes. And they ſmote him on y<sup>e</sup> head with a reed, & did ſpie vpon him, & bowed their knees, & worſhipped him: And when they had mocked him, they took y<sup>e</sup> purp<sup>le</sup> off him, and put his own clothes on him, and led him out to crucifie him. And they compelled one that paſſed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his Croſſe. And they brought him to a place named Golgoth (which if a man interprete, is the place of dead mens ſcullies.) And they gaue him to drink wine mingled with myrrhe, but he receiued it not. And when they had crucified him, they parted his garmets caſting lots vpon them, what euery man ſhould take. And it was about the third houre, & they crucified him, & the title of his cauſe was written, *The King of the Iewes*. And they crucified with him two theeues, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which ſaith, He was counted among the wicked. And they that went by railled on him, wagging their heads and ſaying, Ah wretch, thou

## Tueday before Easter.

thou that destroyest the Temple, & buildeſt it againe in three dayes, ſaue thy ſelfe, and come down from the croſſe. Likewise alſo mocked him the high Priests among themſelues, with the Scribes, & ſaid, He ſaued other men, himſelfe he cannot ſaue. Let Chriſt ſ<sup>e</sup> King of Iſrael deſcend now from the Croſſe, that we may ſee and beleue. And they that were crucified with him, checked him alſo. And when the ſixt houre was come, darkeneſſe aroſe ouer all the earth vntill the ninth houre. And at the ninth houre Ieſus cried with a loud voice, ſaying, *Eloi, Eloi, Lama ſabachthani?* which is (if one interprete it) my God, my God, why haſt thou forſaken me? And ſome of them that ſtood by, when they heard that, ſayd, Behold, he calleth for Elias. And one ran and filled a ſponge full of vineger, and put it on a reed, and gaue him to drinke, ſaying, Let him alone, let vs ſee whether Elias will come and take him downe. But Ieſus cried w<sup>th</sup> a loud voice, & gaue vp the ghoſt. And the vaile of the Temple rent in two pieces, from the toppe to the bottome. And when the Centurion (which ſtood before him) ſaw that he ſo cried and gaue vp the ghoſt, he ſayd, Truly this man was the Sonne of God. There were alſo women a good way off, beholding him: among whom was Mary Magdalene, and Mary the mother of Iames the little, and of Ioſes, and Salome (which alſo when hee was in Galilee had followed him, and miniſtered vnto him) and many other women, which came vp with him to Hieruſalem. And now when the euen was come (becauſe it was the day of preparing that goeth before the Sabbath) Ioleph of the city of Arimathea, a noble counſellour, which alſo looked for the kingdom of God, came and went in boldly vnto Pilate, & begged of him the body of Ieſus. And Pilate marvelled that he was already dead, and called vnto him the Centurion, and asked of him whither he had bin any while dead. And when he knew the truth of the Centurion, hee gaue the body to Ioleph. And hee bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layd him in a ſepulchre that was hewen out of a rocke, and rolled a ſtone before the doore of the ſepulchre. And Mary Magdalene, & Mary Ioſes beheld where he was laid.

## Wednesday before Easter.

*The Epistle. Heb. 9.*

**W**Her as is a Testament, there must also (of necessity) be the death of him  $\bar{y}$  maketh the Testament. For the Testament taketh authoritie when men are dead: For it is of no value, as long as he that maketh the Testament, is aliue. For which cause also neither the first Testament was ordained without blood. For when Moses had declared al the Commandements to al the people according to the law, he took the blood of calves, & goats, with water, and purple woell, and hysope, and sprinkled both the booke and all the people, saying, this is the blood of the Testament, which God hath appointed to you. Moreouer, he sprinkled the Tabernacle w<sup>th</sup> blood also, and all the ministring vessels, and almost al things are by  $\bar{y}$  law purged with blood, & without shedding of blood is no remission. It is need then,  $\bar{y}$  the similitudes of heauenly things be purified w<sup>th</sup> such things: but  $\bar{y}$  the heauenly things themselues be purified with better sacrifices then are those. For Christ is not entred into  $\bar{y}$  holy places that are made with hands (which are similitudes of true things) but is entred into very heauen, for to appeare now in  $\bar{y}$  sight of God for vs, not to offer himself often, as the hie Priestt entreth into  $\bar{y}$  holy place every yere w<sup>th</sup> strange blood: (for then must he haue often suffered since the world began) but now in the end of  $\bar{y}$  world hath he appeared once, to put sin to flight, by the offering vp of himselfe. And as it is appointed vnto all men  $\bar{y}$  they shall once die & then commeth  $\bar{y}$  iudgement: even so Christ was once offered to take away the sins of many, & vnto them that looke for him, shal he appeare againe without sinne vnto saluation.

*The Gospell. Luke 23.*

**T**He feast of sweet bread drew nigh, which is called Easter, and the hie Priestts & Scribes sought how they might kill him, for they feared the people. Then entred Satan into Iudas whose surname was Iscariot, which was of  $\bar{y}$  number of the twelve, & he went his way, and communed w<sup>th</sup> the hie Priestts and officers, how he might betray him vnto them, and they were glad, & promised to giue him money. And he consented and sought opportunity to betray him vnto them, when  $\bar{y}$  people were away. Then came  $\bar{y}$  day of sweet bread, wh<sup>er</sup> of necessity the Passecouer must be offered  
And

## Wednesday before Easter.

And he sent Peter & Iohn, saying, Go & prepare vs the Pasche, that we may eat. They said vnto him, Where wilt thou that we prepare? And he said vnto them, Behold, when ye enter into the city, there shall a man meet you bearing a pitcher of water: him follow into the same house, where he entereth in, & ye shall say vnto the good man of the house, The Master saith vnto thee, Where is the best chamber, where I may eat the Pasche with my disciples? And he shall shew you a great parlour paved, there make ready. And they went & found as he had said vnto them, & they made ready the Pasche. And when the houre was come, he sat down, & the twelve Apostles with him. And he said vnto them, I haue inwardly desired to eat this Pasche with you before that I suffer. For I say vnto you, henceforth will I not eat it any more, vntil it be fulfilled in the kingdom of God. And he took the cup, & gave thanks, and said, Take this, & diuide it among you: For I say vnto you, I wil not drinke of the fruit of the vine, vntil the kingdom of God come. And he tooke bread, & when he had giuen thanks, he brake it, & gaue it vnto them, saying, This is my body, which is giuen for you. This do in remembrance of me. Likewise also when he had supped, he took the cup, saying, This cup is the new Testament in my blood which is shed for you: Yet behold the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it is appointed: but woe vnto that man by whom he is betrayed. And they beganne to enquire among themselves which of them it was that should do it. And there was a strife among them, which of them should seem to be the greatest. And he said vnto them, The kings of Nations reigne ouer them, and they that haue authoritie ouer them are called gracious: but ye shall not so be. But he that is greatest among you, shall be as the younger, and he that is chiefe, shall be as he that doth minister. For whether is greater, he that sitteth at meat, or he that serueth? Is not he that sitteth at meat? But I am among you as he that minisreth. Yee are they which haue bidden with me in my temptations: & I appoint vnto you a kingdom, as my Father hath appointed to me, that ye may eat and drinke at my table in my kingdom, and sit on seats iudging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath



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hath desired to sift you as it were wheate: but I haue prayed for thee y thy faith faile not. And when thou art conuerted, strengthen thy brethrē. And he said vnto him Lord, I am ready to go w thee into prison, and to death. And he said, I tel thee Peter, the Cock shall not crow this day, till thou haue denied thrise y thou knowest me. And he said vnto them, when I sent you without wallet and scrip and shoues, lacked yee any thing? And they said, No. Then said he vnto them, But now he y hath a wallet, let him take it vp, & likewise his scrip: & he that hath no sword, let him sel his coat and buy one. For I say vnto you that yet the same which is written, must be performed in me. Euen among the wicked was hee reputed: For those things which are written of me, haue an end. And they said, Lord, behold, heere are two swords. And he said vnto them, It is enough. And he came out, & went (as he was wont) to mount Oliuet. And the disciples followed him: and when he came to the place, he said vnto the, Pray, lest ye fall into tentation. And he gate himselfe from them about a stones cast, and kneeled downe, & prayed, saying, Father, if thou wilt remooue this cup from me. Neuertheles, not my will, but thine be fulfilled. And there appeared vnto him an Angel from heauen, comforting him. And he was in an agonie, & prayed the longer, and his sweat was like drops of blood, trickling downe to the ground. And when he arose from prayer, & was come to his disciples, he found them sleeping for heavinesse, and he said vnto them, Why sleep ye? Rise and pray, lest ye fall into tentation. While he yet spake, behold, there came a company, & he that was called Iudas, one of y twelve went before them, & pressed nigh vnto Iesus, to kisse him. But Iesus said vnto him, Iudas, betrayest thou the Sonne of man with a kisse? When they that were about him sawe what would follow, they said vnto him, Lord, shall we smite with the sword? And one of them smote a seruant of the hie Priests, & strooke off his right eare. Iesus answered, and said, Suffer ye thus farre forth. And when he touched his eare, he healed him. Then Iesus said vnto the hie priests and rulers of the Temple, and the Elders which were come to him, Ye be come out as vnto a thief, with swords & staves. When I was daily with you in the Temple, ye stretched

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ched forth no hands against me: But this is euen your very houre and the power of darknes. Then took they him, and led him, and brought him to y<sup>e</sup> high Priests house: but Peter followed a farre off. And when they had kindled a fire in the mids of the palace, and were set down together, Peter also sate down among them. But when one of the wenches beheld him as hee sate by the fire, (& looked vpon him) she said, This same fellow was also with him. And he denied him, saying, Woman, I know him not. And after a litle while, another saw him and said, Thou art also of them. And Peter said, Man, I am not. And about the space of an houre after, another affirmed, saying, Verily this fellow was with him also, for he is of Galile. And Peter said, Man, I wote not what thou sayest. And immediately while he yet spake y<sup>e</sup> cock crew. And the Lord turned back and looked vpon Peter: and Peter remembered the word of the Lord, how he had said vnto him. Before the cock crow thou shalt deny me thrise. And Peter went out, & wept bitterly. And the men that took Iesus, mocked him, & smote him. And when they had blindfolded him, they stroke him on the face, and asked him, saying, Aread, who is he y<sup>e</sup> smote thee. And many other things dispitesfully said they against him. And as soon as it was day, the Elders of y<sup>e</sup> prople, and the hie Priests and Scribes came together, & led him into their council. saying, Art thou very Christ? Tel vs. And he said vnto them, If I tel you, ye wil not belecue me: and if I ask you, you wil not answere, nor let mee go. Hereafter shall the Sonne of man sit on the right hand of y<sup>e</sup> power of God? Then said they all, Art thou then the Sonne of God? He said, Ye say that I am. And they said, What need we of any further witnesse? For we our selues haue heard of his owne mouth.

*¶ Thursday before Easter. The Epistle. 1. Cor. 11.*

**T**HIS I warne you of, & commend not, that ye come not together after a better manner, but after a worse. For first of all, when yee come together in the Congregation, I heare that there is dissention among you, & I partly beleue it. For there must be sects among you, y<sup>e</sup> they which are perfect among you, may be knowen. When yee come together therefore into one place, the Lords Supper cannot be eaten, for euery man beginneth aforeseto eat his own supper, & one is hungry,

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hungry, & another is drunken. Haue ye not houses to eate and drinke in? Despise yee the congregation of God, and shame them that haue not? What shal I say vnto you? shall I praise you? In this I praise you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which hee was betrayed, tooke bread, and when hee had giuen thanks, he brake it, & said, Take & eat, this is my body which is broken for you: this do ye in remembrance of me. After the same maner also he took the cuppe, when supper was don, laying, This cup is <sup>the</sup> New Testament in my blood: this doe as often as ye drink it in remembrance of mee. For as often as ye shal eate this bread, and drinke of this cup, yee shal shew the Lords death til he come. Wherefore whosoever shal eat of this bread, and drinke of this cup of <sup>the</sup> Lord vnworthily, shall bee guilty of the body & blood of the Lord. But let a man examine himself, & so let him eat of the bread, & drink of the cup. For hee that eateth & drinketh vnworthily, eateth and drinketh his own damnation, because hee maketh no difference of the Lords body. For this cause many are weake and sicke among you, and many sleepe: For if wee had iudged our selues, we should not haue been iudged. But when we are iudged of the Lord, wee are chastened that we should not be damned with the world. Wherefore my brethren, when yee come together to eat, tary one for another If any man hunger, let him eat at home, that yee come not together vnto condemnation, Other things will I set in order when I come.

*The Gospel. Luke 23.*

**T**He whole multitude of them arose, and led him vnto Pilate, and they began to accuse him, saying, We found this fellow perverting <sup>the</sup> people, & forbidding to pay tribute to Cesar, saying, that he is Christ a King. And Pilate apposed him, saying, Art <sup>thou</sup> the King of the Iewes? He answered him, & said, Thou sayest it. Then said Pilate to the hie Priests & to the people, I find no fault in this man. And they were <sup>the</sup> more fierce, saying, He moueth the people, teaching th<sup>ey</sup> throw out all Iury, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galile. And as soone as he knew that hee belonged vnto Herods iurisdiction, hee sent him

### Thursday before Easter.

to Herod, which was also at Hierusalem at that time. And whē Herod saw Iesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and he trusted to haue scene some miracles don by him. Then he questioned with him many words: but he answered him nothing. The hie Priests & Scribes stood forth & accused him straightly. And Herod with his men of war despised him. And when he had mocked him, hee araied him in white clothing, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at variance. And Pilate called together the hie Priests, & the rulers, and the people, & said vnto them, Ye haue brought this man vnto me, as one that peruerteth the people, & behold, I examine him before you, and find no fault in this man of those things wherof ye accuse him, no nor yet Herod. For I sent you vnto him, and loe, nothing worthy of death is done vnto him: I wil therefore chasten him, & let him loose. For of necessity he must haue let one loose vnto them at that feast. And al the people cried at once, saying, Away with him, & deliuer Barabas (which for a certaine insurrection made in the citie, & for a murder, was cast into prison) Pilate spake again vnto the, willing to let Iesus loose. But they cried, saying, Crucifie him, crucifie him. He said vnto them the third time, What euill hath he done? I finde no cause of death in him: I wil therefore chasten him, & let him goe. And they cried with loud voices requiring that he might be crucified. And the voices of the & of the hie Priests preuailed. And Pilate gaue sentēce, that it should be as they required. And he let loose vnto the him, for insurrection & murder was cast into prison, whom they had desired. And he deliuered vnto them Iesus, to doe with him what they would. And as they led him away, they caught one Simon of Cyrene coming out of the field, & on him layd they the crosse, that he might beare it after Iesus. And there followed him a great companie of people, & of women which bewailed and lamented him. But Iesus turned backe vnto them, & said, Ye daughters of Hierusalem, weep not for mee, but weepe for your selues, and for your children. For behold, the daies wil come, in the which they shall say, Happy are the barren, and the wombes  
that

## Thursday next before Easter.

that neuer bare, and the paps which neuer gaue sucke. Then shal they beginne to say to the mountaines, Fall on vs, and to the hilles, Couer vs. For if they do this in a green tree, what shalbe done in the dry? And there were two euill doers led with him to be iaine. And after that they were come to the place (which is called *Caluarie*) there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then said Iesus, Father, forgive them, for they wot not what they doe. And they parted his raiment, and cast lots: and the people stood and beheld, and the rulers mocked him with them, saying, Hee saued other men, let him saue himselfe, if hee be very Christ the cholen of God. The souldiers also mocked him, and came and offered him vineger, and said, If thou be the king of the Iewes, saue thy selfe. And a superscription was writtten ouer him with letters of Greek, & Latine, and Hebrew, *This is the King of the Iewes*. And one of the euill doers which were hanged, railed on him, saying, If thou be Christ, saue thy selfe and vs. But the other answered and rebuked him, saying, Fearest not thou God, seeing thou art in the same damnation? Wee are righteously punished, for we receiue according to our deeds: but this man hath done nothing amisse. And he said vnto Iesus, Lord, remember me when thou comest into thy kingdome. And Iesus said vnto him, Verely, I say vnto thee, To day shalt thou be with me in Paradise. And it was about the sixt houre, & there was a darkenesse ouer all the earth vntil the ninth houre, and the Sunne was darkened, and the vaile of the Temple did rent, euen through the middest. And when Iesus had cried with a loud voyce, he said, Father, into thy hands I commend my spirit. And when he had thus said, he gave vp the ghost. When the Centurion saw what had hapened, he glorified God, saying, Verily this was a righteous man. And all the people that came together to see sight, and saw the things which had hapened, smote their breasts and returned. And all his acquaintance, and the women that followed him from Galile, stood a farre off, beholding these things, and behold, there was a man named Ioseph a counseller, & he was a good man and a iust: the same had not consented to the counsell and deed of them, which was of *Arimathea*, a citie of the Iewes, which same also waited for the kingdome of

## On good Friday.

God: he went vnto Pilate, & begged the body of Iesus and tooke it downe, and wrapped it in a linnen cloth, & laid it in a sepulcher that was hewed in stone, wherein neuer man before had bin laid. And  $\bar{y}$  day was the preparing of the Sabbath, and the Sabbath drew on. The women that folowed after, which had come with him from Galile, beheld the sepulchre, & how his body was laid. And they returned, and prepared sweet odours and ointments, but rested on the Sabbath day, according to the commandement.

*¶ On good Friday.*

*The Collects.*

**A**lmighty God, we beseech thee graciously to behold this thy family, for  $\bar{y}$  which our Lord Iesus Christ was contented to be betrayed, and given vp into the hands of wicked men, and to suffer death vpon the crosse, who liueth and reigneth with thee and the holy Ghost, now and euer, Amen.

**A**lmighty and euerlasting God, by whose Spirit the whole body of the Church is gouerned and sanctified, receiue our supplications and prayers which we offer before thee for all estates of men in thy holy congregation, that euery member of the same in his vocation and ministry, may truely and godly serue thee, through our Lord Iesus Christ.

**M**ercifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather  $\bar{y}$  he should be converted and liue: haue mercy vpon all Iewes, Turkes, Infidels, and heretickes, & take from them all ignorance, hardnes of heart, & contempt of thy word: and so fetch them home, blessed Lord to thy flocke.  $\bar{y}$  they may be saued among the remnant of the true Israelites, and be made one fold vnder one Shepheard, Iesus Christ our Lord, who liueth and reigneth, &c.

*The Epistle. Heb. 10.*

**T**He Law (which hath but a shadow of good things to come, and not the very fashion of things themselves) can neuer with thole sacrifices which they offer yeare by yeare continually, make the commers thereinto perfect. For would not then those sacrifices haue ceased to haue bere offered, because that the offerers once purged, should haue had no more conscience of sinnes? Neuertheles, in those sacrifices is there mention made

## On good Frid ay.

made of sinnes euery yeare For the blood of oxen and  
goates cannot take away sinnes. Wherefore, when he  
commeth into the world, he saith. Sacrifice and offe-  
ring thou wouldest not haue, but a body hast thou or-  
deined me. Burnt offerings also for sinne hast thou not  
allowed. Then said I, Loe, I am here, in the beginning  
of the booke it is written of me, that I should doe thy  
will, O God. About, when he saith, Sacrifice & offering,  
and burnt sacrifices and sinne offerings thou wouldest  
not haue, neither hast thou allowed them (which yet  
are offered by the Law) then said he, Loe, I am here to  
doe thy will, O God: he taketh away the first, to esta-  
blish the latter. By the which will we are made holy,  
euen by the offering of the body of Iesus Christ once  
for all. And enery Priest is ready daily ministring,  
and offering oftentimes one maner of oblation, which  
can neuer take away sins. But this man after he had of-  
fered one sacrifice for sinnes, is let downe for ever on  
the right hand of God, and from henceforth tarieth till  
his foes be made his footstool. For with one offering  
hath he made perfect for ever them that are sanctified.  
The holy Ghost himselfe also beareth vs record, euen  
when he told before, This is the Testament that I will  
make vnto them. After those dayes (saith the Lord) I  
will put my lawes in their hearts, and in their minde  
will I write them, and their finnes and iniquities will I  
remember no more. And where remission of these  
things is, there is no more offering for sinner. Seeing  
therefore brethren, that by the meanes of the blood of  
Iesus, we haue libertie to enter into the holy place, by  
the new and liuing way, which he hath prepared for vs  
through the vaile (that is to say) by his flesh: and seeing  
also that we haue an hie Priest, which is ruler ouer the  
house of God, let vs draw nigh with a true heart in a  
sure faith, sprinkled in our hearts from an euil consci-  
ence, and washed in our bodies with pure water,  
Let vs keep the profession of our hope without wane-  
ring (for he is faithfull that promised) and let vs con-  
sider one another, to the intent that we may prouoke  
vnto loue and to good works, not forsaking the fel-  
lowship that we haue among our selues, as the maner  
of some is: but let vs exhort one another, and that so  
much the more, because ye see that the day draweth  
nigh.

## On good Fryday.

*The Gospel. Iohn. 18.*

**W**Hen Iesus had spoken these words, he went forth with his disciples ouer the brook Cedron, where was a garden, into the which he then entred with his disciples. Iudas also which betrayed him, knew the place, for Iesus oftentimes resorted thither with his disciples. Iudas then (after he had receiued a band of men, and ministers of the hie Priests and Pharises) came thither with lanternes, and firebrands, and weapons. And Iesus knowing all things that should come on him, went forth, and laid vnto them, Whom seeke ye? They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. Iudas also which betrayed him, stood with them. As soone then as he had said vnto them, I am he, they went backward, and fell to the ground. Then asked he them againe, Whom seeke ye? They said Iesus of Nazareth. Iesus answered, I haue told you that I am he: if ye seeke me therefore, let these go their way that the saying might be fulfilled which he spake. Of them which thou gauest me, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut off his right eare. The seruants name was Malchus. Therefore saith Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drink of the cup which my father hath given me? Then the company, and the captaine, & the ministers of the Iewes tooke Iesus, and bound him, and led him away to Annas first, for he was father in law to Caiaphas, which was the hie Priest the same yeare. Caiaphas was he that gaue counsell to the Iewes, that it was expedient that one man should die for the people. And Simon Peter followed Iesus, and so did another disciple: that disciple was knowne to the hie Priest, and went in with Iesus into the palace of the high Priest. But Peter stood at the doore without. Then went out that other disciple (which was knowne to the hie Priest) & spake to the damsell that kept the doore, and brought in Peter. Then said the damsell that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not. The seruants and ministers stood there, which had made a fire of coales, for it was cold, and they warmed themselves. Peter also stood among them and warmed himselfe. The high Priest then asked Iesus of his disciples, and of his doctrine, Iesus answered him, I spake



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I spake openly in the world, I neuer taught in the Synagogue, and in the Temple whither all the Iewes haue resorted, and in secret haue I spoken nothing. Why askest thou me? aske them which heard mee, what I said vnto them. Beholde, they can tell what I said. When he had thus spoken, one of the ministers which stood by, smote Iesus on the face, saying, Answerest thou the high Priest so? Iesus answered him, If I haue euill spoken, beare witness of the euill: but if I haue well spoken, why smitest thou me? And Annas sent him bound to Caiaphas the high Priest. Simon Peter stood and warmed himselfe. Then said they vnto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the seruants of the high Priest (his cousin whose eare Peter smote off) said vnto him, Did not I see thee in the garden with him? Peter therefore denied againe, and immediately the cocke crew. Then led they Iesus from Caiaphas into the hall of iudgement: it was in the morning, and they themselves went not into the iudgement hall, least they should be defiled, but that they might eate the passeouer. Pilate then went out to them, and said, What accusation bring you against this man? They answered, and said vnto him, If he were not an euill doer, wee would not haue deliuered him vnto thee. Then said Pilate vnto them, Take ye him, and iudge him after your owne law. The Iewes therefore said vnto him, It is not lawfull for vs to put any man to death: that the wordes of Iesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entred into the iudgement hall againe, and called Iesus, and said vnto him, Art thou the King of the Iewes? Iesus answered, Sayest thou that of thy selfe, or did other tell it thee of mee? Pilate answered, Am I a Iew? thine owne nation and high Priests haue deliuered thee vnto me: what hast thou done? Iesus answered, My kingdome is not of this world. If my kingdome were of this world, then would my ministers surely fight, that I should not bee deliuered to the Iewes: but now is my kingdome not from hence. Pilate therefore said vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King. For this cause was I borne, and for this cause came I into the world, that I should beare witness vnto the truth: And all that are of the truth, heare my

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voice, Pilate said vnto him, What thing is trueth? And when he had said this, he went out againe vnto the Iewes, and said vnto them, I find in him no cause at al. Ye haue a custome that I should deliuer you one loose at Easter: wil ye that I loose vnto you the King of the Iewes? Then cryed they all againe, saying, Not him. but Barabbas. The same Barabbas was a murderer: Then Pilate tooke Iesus therefore, and scourged him, and the Iouldiers wound a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and said, Haile King of the Iewes; and they smote him on the face. Pilate went forth againe, and said vnto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Iesus forth, wearing a crowne of thorne, and a robe of purple. And he saith vnto them, Behold the man. When the high Priests therefore and the ministers saw him, they cryed, Crucifie him, Crucifie him. Pilate saith vnto them, Take ye him, and crucifie him, for I find no cause in him. The Iewes answered him, We haue a Law, and by our Law he ought to die, because he made himselfe the Sonne of God. When Pilate heard that saying, he was the more afraid, and went againe into the iudgement hall, and said vnto Iesus, Whence art thou? But Iesus gaue him no answer. Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Iesus answered, Thou couldest haue no power at al against me, except it were giuen thee from aboue. Therefore he that deliuered me vnto thee, hath the more sinne: and from thenceforth sought Pilate meanes to loose him. But the Iewes cryed, saying, If thou let him goe, thou art not Cessars friend. For whosoever maketh himselfe a King, is against Cesar. When Pilate heard that saying, he brought Iesus forth, and sate downe to giue sentence in a place that is called the Pavement, but in the Hebrew tongue, *Gabbatha*. It was the preparing day of Easter, about the sixt houre. And he saith vnto the Iewes, Behold your King. They cryed, saying, Away with him, away with him: crucifie him. Pilate saith vnto them, Shall I crucifie your King. The high Priests answered, We haue no King but Cesar. Then deliuered he him to them to be crucified, And they tooke Iesus, and

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and led him away. And he bare his crosse, and went forth into a place, which is called the place of dead mens skuls, but in Hebrew, *Golgotha*, where they crucified him and two other with him, on either side one, and Iesus in the middle. And Pilate wrote a title, and put it vpon the crosse. The writing was, *Iesus of Nazareth King of the Iewes*. This title read many of the Iewes, for the place where Iesus was crucified, was neare to the city. And it was written in Hebrew, Greeke, & Latine. Then said the hie Priests of the Iewes to Pilate, Write not king of the Iewes, but that he said, I am king of the Iewes. Pilate answered, What I haue written, that I haue written. Then the souldiers, when they had crucified Iesus, tooke his garments, and made foure parts, to every souldier a part, and also his coat. The coate was without seame, wrought vpon throughout. They said therefore among themselves, Let vs not diuide it, but cast lots for it, who shal haue it: that the Scripture might be fulfilled, saying, They haue parted my raimēt among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the crosse of Iesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Iesus therefore saw his mother, and the disciple who he loued, standing, he saith vnto his mother, Woman, behold thy sonne. Then said he to the disciple, Behold thy mother. And from that houre the disciple tooke her for his owne. After these things, Iesus knowing that all things were now performed, that the Scripture might be fulfilled, he saith, I thirst. So there stood a vessell by full of vineger: therefore they filled a sponge with vineger, and wound it about with hyssope, and put it to his mouth. As soone as Iesus then received the vineger, he said, It is finished, and bowed his head, and gaue vp the ghost. The Iewes therefore, because it was the preparing of the Sabbath, that the bodies should not remaine vpon the crosse on the Sabbath day (for the Sabbath day was an high day) besought Pilate that their legs might be broken, & that they might be taken downe. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him: But when they came to Iesus, and saw that he was dead already, they brake not his legges, but one of the souldiers with a speare thrust

## On Easter Euen.

him into the side, and forthwith there came out blood and water. And he that saw it bare record, and his record is true. And he knoweth that he saith true, that ye might beleue also. For these things were done, that *ſ* Scripture should be fulfilled. Ye shall not breake a bone of him. And againe another Scripture saith, They shall looke vpon him whom they haue pearced. After this, Ioseph of *Arimathea* (which was a discipule of Iesus, but secretly, for feare of the Iewes) besought Pilate that he might take downe the body of Iesus. And Pilate gaue him licence. He came therefore and tooke the body of Iesus. And there came also Nicodemus, (which at the beginning came to Iesus by night) and brought of murthe and aloes mingled together, about an hundred pound weight. Then tooke they the body of Iesus, & wound it in linnen clothes with the odours as the manner of the Iewes is to bury. And in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was neuer man laid. There laid they Iesus therefore, because of the preparing of the Sabbath of the Iewes, for the sepulchre was nigh at hand.

### ¶ On Easter Euen.

*The Epistle. 1. Pet 3.*

**I**T is better (if the will of God be so) that yee suffer for well doing, then for euil doing: forasmuch as Christ hath once suffered for sinnes, the iust for the vniust to bring vs to God, and was killed as pertaizing to the flesh, but was quickned in the Spirit. In which spirit he also went & preached to the spirits that were in prison, which sometime had bene disobedient, when the long suffering of God was once looked for in the dayes of Noe, while the arke was a preparing: wherein a few, that is to say, eight soules were saved by the water, like as baptisme al'o now saueth vs, not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Iesus Christ, which is on the right hand of God, and is gone into heauen, Angels, powers, and might subdued vnto him.

*The Gospel. Mat. 27.*

**W**hen the Euen was come, there came a rich man of *Arimathea*, named Ioseph, which also was Iesus discipule. Hee went vnto Pilate and begged the

## On Easter day.

the body of Iesus Then Pilate commanded the body to be deliuered. And when Ioseph had taken the body, he wrapped it in a cleane linnen cloth, and laide it in his new tombe, which he had hewen out euen in the rocke, and rolled a great stone to the doore of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. The next day that followeth the day of preparing, the high Priests and Pharises came together vnto Pilate, Saying, Sir, we remember that this deceiver said, while he was yet aliue, After three dayes I will rise againe. Command therefore that the sepulchre be made sure vntill the third day, lest his Disciples come and steale him away, and say vnto the people, He is risen from the dead: and the last error shall bee worse then the first, Pilate saide vnto them, Ye haue a watch, goe your way, make it as sure as ye can. So they went and made the sepulchre sure with the watchmen, and sealed the stone.

### ¶ On Easter day.

*At morning prayer, in stead of the Psalmes, O come let  
&c These Anthems shall be sung or said.*

**C**Hrist rising againe from the dead, now dieth not. Death from henceforth hath no power vpon him. For in that he died, he died but once, to put away sin: but in that he liueth, he liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God in Christ Iesus Christ our Lord.

**C**Hrist is risen againe, the first fruits of them that sleepe. For seeing that by man came death, by man also cometh the resurrection of the dead. For as by Adam all men doe die, so by Christ all men shall be restored to life.

### *The Collect.*

**A**lmighty God, which through thy only begotten Son Iesus Christ, hast overcome death, & opened vnto vs the gate of everlasting life, we humbly beseech thee, that as by thy speciall grace preventing vs, thou doest put in our minds good desires: so by thy continuall helpe, we may bring the same to good effect, through Iesus Christ our Lord, who liueth, &c.

### *The Epistle. Colos. 3.*

**I**F ye be risen againe with Christ, seeke those things which are aboue, where Christ sitteth on the right hand

## Munday in Easter weeke.

hand of God. Set your affection on heavenly things, and not on earthly things. For yee are dead, and your life is hid with Christ in God. Whensoever Christ (which is our life) shall shew himselfe, then shall ye also appeare with him in glory. Mortifie therefore your earthly members, fornication, vncleannesse, vnnaturall lust, euill concupiscence, and couetousnesse, which is worshipping of idoles: for which things sake, the wrath of God vieth to come on the children of vnbeliefe among whom yee walked sometime, when yee liued in them.

*The Gospel. Iohn 20.*

**T**He first day of the Sabbath, came Mary Magdalene early (when it was yet darke) vnto the sepulchre, and saw the stone taken away from the grane. Then she ran and came to Simon Peter, and to the other Disciple whom Iesus loued, and saith vnto them. They haue taken away the Lord out of the graue, and we cannot tell where they haue layd him. Peter therefore went forth, and that other Disciple, and came vnto the Sepulchre. They ranne both together, and that other Disciple did outrunne Peter, and came first to the sepulchre. And when hee had stouped downe, hee saw the linnen clothes lying, yet went hee not in. Then came Simon Peter following him, and went into the sepulchre, and saw the linnen clothes lie, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the sepulchre, and he saw, and beleued. For as yet they knew not the Scripture, that he should rise againe from death. Then the disciples went away againe to their owne homes.

*¶ The Munday in Easter weeke.*

*The Collect.*

**A**Lmighty God, which through thy onely begotten Sonne Iesus Christ, hast overcome death, and opened vnto vs the gate of euerlasting life: we humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest out in our minds good desires: so by thy continuall helpe, we may bring the same to good effect, through Iesus Christ our Lord, who liueth and reigneth, &c.

*The*

## Munday in Easter Week.

*The Epistle. Actes. 10.*

**P**eter opened his mouth, and said, Of a truth I perceiue that there is no respect of persons with God: but in all people, he that feareth him, & worketh righteousness, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, Which is Lord ouer all things: which preaching was published thorowout all Iurie (and began in Galile, after the baptisme which Iohn preached) how God anointed Iesus of Nazareth with the holy Ghost, and with power. Which Iesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of all things which he did in <sup>the</sup> land of the Iewes and at Hierusalem, whom they slew, & hanged on tree Him God raised vp the third day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eat and drink with him after he rose from death. And he commanded vs to preach vnto the people, & to testifie, that it is he which was ordeined of God to be the Iudge of the quicke and the dead. To him giue all the Prophets witnesse, that through his Name, whosoever belecueth in him, shall receive remission of sinnes.

*The Gospel. Luke. 24.*

**B**Ehold, two of his Disciples went the same day to a towne called *Emmaus*, which was from Hierusalem about threescore furlongs. and they talked together of all the things that had happened. And it chanced while they communed together and reasoned, Iesus himselfe drew neere, and went with them: but their eyes were holden that they should not know him. And he said vnto them, What manner of communications are these, that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered and said vnto him, Art thou only a stranger in Hierusalem, & hast not knowen the things which haue chanced there in these daies? He said vnto them, What things? And they said vnto him Of Iesus of Nazareth, which was a Prophet mighty in deed and word before God, and all the people, & how the hie Priests and our rulers deliuered him to be condemned to death, and haue crucified him: but we trusted that it had bene he that should haue redeemed Israel,

## Tueday in Easter weeke.

Israel. And as touching all these things, to day is even the third day  $\bar{y}$  they were done. Yea, and certaine women also of our company made vs astonied, which came early vnto the sepulchre, and found not his body, and came, saying,  $\bar{y}$  they had seene a vision of Angels, which said that he was alive. And certain of them which were with vs, went to  $\bar{y}$  sepulchre, & found it even so as the women had said, but him they saw not. And he said vnto them, O fooles, and slow of heart to beleue al that the Prophets have spoken. Ought not Christ to haue suffered these things, and to enter into his glory? and he began at Moses & all the Prophets, and interpreted vnto them in all Scriptures, which were written of him. And they drew nigh vnto the towne which they went vnto, and he made as though he would haue gone further, and they constrained him, saying, Abide with vs. for it draweth toward night, and the day is far passed. And hee went in to carry with them. And it came to passe as he sate at meat with them, he tooke bread, and blessed it and brake and gaue to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said betwene themselves, Did not our hearts burne within vs, while he talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre, and returned to Hierusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared vnto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

### *¶ The Tuesday in Easter weeke.*

#### *The Collect.*

**A**lmighty Father, which hast giuen thine only Son to die for our finnes, and to rise again for our iustification, grant vs also to put away the leaues of malice & wickednes, that we may alway serue thee in purenes of liuing and truth, through Iesus Christ our Lord.

#### *The Epistle. Actes. 13.*

**Y**E men and brethren, children of the generation of Abraham, & whosoever among you seareth God, to you is the word of saluation sent. For the inhabitants of Hierusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets, which are read euery Sabbath day, they haue fulfilled them in

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## Tuesday in Easter weeke.

condemning him. And when they found no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that were written of him they tooke him downe from the tree, and put him in sepulchre. But God raised him againe from death the third day. And he was seene many daies of them which went with him from Galile to Hierusalem, which are witnesses vnto the people. And we declare vnto you, now by the promise which was made vnto the fathers, God hath fulfilled vnto their children, even vnto vs, in that he raised vp Iesus againe, euen as it is written in the second Psalm, Thou art my Sonne, this day haue I begotten thee. As concerning that he raised him vp from death, now no more to turne to corruption, hee saide on this wise. The holy promises made to Dauid, will I giue faithfully vnto you. Wherefore he saith also in another place, Thou shalt not suffer thine Holy one to see corruption. For Dauid (after that he had in his time fulfilled the will of God) fell on sleepe, and was laid vnto his fathers, and saw corruption. But he whom God raised againe, saw no corruption. Be it knowen vnto you therefore (ye men and brethren) that through this man is preached vnto you forgiveness of sinnes, and that by him all that beleue, are iustified from all things, from which ye could not be iustified by the law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets. Behold, yee despisers, and wonder, and perish yee: For I doe a worke in your daies, which ye shal not beleue, though a man declare it vnto you.

### *The Gospel. Luke 24.*

**I**esus stood in the midst of his disciples, and said vnto them, Peace be vnto you: it is I, feare not. But they were abashed, and afraid, and supposed that they had seene a spirit. And he said vnto them, Why are ye troubled? and why doe thoughts arise in your hearts? Behold my hands and my feet, that it is even I my selfe: handle me, and see: for a spirit hath no flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his hands and his feet. And while they yet beleued not for ioy, and wondered, he said vnto them, Haue ye here any meat? And they offered him a piece of a broiled fish, and of an hony combe. And he tooke it, and did eat before them. And hee said vnto them,

## The first Sunday after Easter.

them, These are the words which I spake vnto you, while I was yet with you, that all must needs be fulfilled which were writtē of me in the law of Moses & in the Prophets, & in the Psalmes. Then opened he their wits that they might vnderstand the Scriptures, & said vnto them, Thus it is writtē, & thus it behoued Christ to suffer, & to rise againe from death the third day, and that repentance and remission of sins should be preached in his Name among all nations, and must begin at Hierusalem. And ye are witnesses of these things.

*¶ The first Sunday after Easter.*

*The Collect.*

*Almighty, &c. As at the Communion on Easter day.*

*The Epistle. 1. Iohn. 5.*

**A**ll that is borne of God, ouercommeth the world. And this is the victory  $\bar{y}$  ouercommeth the world, euen our faith. Who is he that ouercommeth  $\bar{y}$  world, but he that beleueth that Iesus is the Sonne of God? This Iesus Christ is he that came by water and blood: not by water onely, but by water and blood. And it is the Spirit that beareth witnesse, because the Spirit is truth. For there are three which beare record in heauen: the Father, the Word, & the holy Ghost, & these three are one. And there are three which beare record in earth: the Spirit, and Water, and Blood, and these three are one. If we receiue the witnesse of men, the witnesse of God is greater. For this is the witnesse of God, which he testified of his Sonne. He that beleueth on the Sonne of God, hath the witnesse in himselfe: He that beleueth not God, hath made him a lyar, because he beleueth not the record that God gaue of his Son. And this is the record, how that God hath giuen vnto vs eternall life, and this life is in his Son. He that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not life.

*The Gospel. Iohn 20.*

**T**he same day at night, which was the first day of the Sabbaths, when the doores were shut (where the disciples were assembled together for feare of the Iewes) came Iesus and stood in the midst, and said vnto them, Peace be vnto you. And when he had so said, he shewed vnto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Iesus to them again, Peace be vnto you, As my Father

## The second Sunday after Easter.

ther sent me, euen so send I you also. And when he had said these words, he breathed on them, and said vnto them, Receiue ye the holy Ghost. Whosoener sinnes ye remit, they are remitted vnto them, and whosoener sinnes ye reteine, they are reteined.

*¶ The second Sunday after Easter.*

*The Collect.*

**A**lmighty God, which hast giuen thine only Sonne to be vnto vs both a sacrifice for sinne, and also an ensample of a godly life: giue vs the grace that we may alwayes most thankfully receiue that his inestimable benefite and also daily endeuour our selues to follow the blessed steps of his most holy life.

*The Epistle. 1. Pet. 2.*

**T**his is thankeworthy, if a man for conscience toward God endure griefe, and suffer wrong vnderseued. For what praise is it, if when ye be buffeted for your faults, ye take it patiently? But and if when ye do wel, ye suffer wrong, and take it patiently, then is there thanke with God: for hereunto verely were ye called. For Christ also suffered for vs, leauing as an example, that ye should follow his steps, which did no sinne, neither was there guile found in his mouth. Which when he was reuiled, reuiled not againe: when he suffered, he threatned not, but committed the vengeance to him that iudgeth righteously. Which his owne selfe bare our sins in his body on the tree, that we being deliuered from sin, should liue vnto righteousness, by whose stripes ye were healed. For ye were as sheepe going astray, but are now turned to the Shepherd and Bishop of your soules.

*The Gospel. Iohn. 10.*

**C**hrisť said, I am the good Shepherd. A good Shepherd giueth his life for the sheepe. An hired seruant, and hee which is not the shepherd (neither the sheepe are his owne) seeth the wolfe coming, and leaueth the sheepe, and fleeth, and the wolfe catcheth and scattereth the sheepe. The hired seruant fleeth, because he is an hired seruant, and careth not for the sheepe. I am the good Shepherd, and know my sheepe, and am knowne of mine. As my Father knoweth me, euen so know I also my Father. And I giue my life for the sheepe. And other sheepe I haue which are not of this fold, them also must I bring, & they shall heare my  
v oyes

**The iij. Sunday after Easter.**

voice, and there shalbe one fold, and one shepheard,

*The third Sunday after Easter.*

*The Collect.*

**A**lmighty God, which shewest to all men that be in error, the light of thy truth, to the intent that they may returne into the way of righteousness: Grant vnto all them that be admittid into the fellowship of Christs religion, that they may eschewe those things that be contrary to their profession, and follow al such things as be agreeable to the same, through our Lord Iesus Christ.

*The Epistle. 1. Pet. 2.*

**D**earely beloued, I beseech you as strangers & pilgrims, abstaine fro fleshly lusts, which fight against the soule, and see that you haue honest conversation among the Gentiles, that whereas they backbite you as euil doers, they may see your good works, and praise God in the day of visitation. Submit your selues therefore euery man for the Lords sake, whether it be vnto the king, as vnto the chiefe head, either vnto rulers, as vnto them that are sent of him for the punishment of euil doers, but for the laud of them that doe well. For so is the will of God, that with wel doing, ye may stop the mouthes of foolish and ignorant men, as free, and not as hauing the liberty for a cloke of maliciousnesse, but even as the seruants of God. Honour all men, loue brotherly fellowship, feare God, honour the king.

*The Gospel. Ioh. 16.*

**I**esus said to his disciples, After a while ye shall not see me, and againe, after a while ye shall see me: for I goe to the Father. Then said some of his disciples betwene themselves, What is this that he saith vnto vs, After a while ye shall not see me, and againe after a while ye shall see me, and that I go to the Father? They said therefore, What is this that he saith, After a while? We cannot tell what he saith. Iesus perceiued that they would aske him, and said vnto them, Ye inquire of this betwene your selues, because I said, After a while ye shall not see me, and againe, after a while ye shall see me. Verely, verely I say vnto you, Ye shall weep and lament, but contrariwise the world shall reioyce: ye shall sorrow, but your sorrow shalbe turned to joy. A woman when shee travaileth, hath sorrow, because her houre is come; but as soone as shee is deliuered of the child, shee

reioyceth.

## The fourth Sunday after Easter.

remembreth no more the anguish for ioy that a man is borne into the world. And ye now therefore haue sorrow: but I will see you againe, and your hearts shall reioice, and your ioy shall no man take from you.

*¶ The fourth Sunday after Easter.*

*The Collect.*

**A**lmighty God, which doest make the minds of all faithfull men to be of one wil: grant vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true ioyes are to be found, through Christ our Lord. Amen.

*The Epistle. James 1.*

**E**Very good gift, & euery perfect gift is from above, and cometh downe from the father of lights, with whome is no variablenesse, neither shadow of change. Of his owne will begate he vs with the word of truth: that we should be the first fruits of his creatures: Wherefore, deare brethren, let every man be swift to heare, slow to speake, slow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthines, and superfluity of malicioussesse, and receiue with meeknes the word that is grafted in you, which is able to save your soules,

*The Gospel. Iohn. 16.*

**I**esus said vnto his disciples, Now goe I rpy way to him that sent me, and none of you asketh me whether I goe: but because I haue said such thinges vnto you your hearts are full of sorrow. Nevertheless, I tel you the truth, it is expedient for you that I go away: for if I go not away, that comforter wil not come vnto you. But if I depart, I will send him vnto you. And when hee is come, hee will rebuke the world of sinne, and of righteousness, and of iudgment. Of sinne, because they beleeue not on me. Of righteousness, because I go to my Father, & ye shall see me no more. Of iudgment, because the prince of this world is iudged already. I haue yet many thinges to say vnto you, but yee cannot beare them away now. Howbeit when hee is come (which is the Spirit of truth) he wil lead you into all truth. He shall not speake of himselfe, but what soeuer he shall beare, that shall he speake, and he will shew

## The first Sunday after Easter.

shew you things to come. He shall glorifie me : for he shall receiue of mine, and shall shew vnto you. All things that the Father hath, are mine : therefore said I vnto you, that he shall take of mine, and shew vnto you,

*¶ The first Sunday after Easter.*

*The Collect.*

**L**ord, from whom all good things do come, grant vs thy humble seruants, that by thy holy inspiration, we may thinke those things that be good, and by thy mercifull guiding may performe the same, through our Lord Iesus Christ.

*The Epistle. James i.*

**S**ee that ye be doers of the word, & not hearers only, deceiuing our owne selues. For if any man heare the word, & declareth not the same by his works, he is like vnto a man beholding his bodily face in a glasse. For as soone as he hath looked on himselfe, he goeth his way, and forgetteth immediately what his fashion was. But who so looketh in the perfect law of liberty, and continueth therein (if he be not a forgetful hearer, but a doer of the work) the same shall be happy in his deed. If any man among you seeme to be deuout, and refraineth not his tongue, but deceiveth his owne heart, this mans deuotion is in vaine. Pure deuotion, and undefiled before God the Father, is this, to visit the fatherles and widowes in their aduersitie, and to keepe himselfe vnspotted of the world,

*The Gospel. John. 16.*

**V**erily, verily I say vnto you, whatsoever ye aske the Father in my Name, he will giue it you. Hitherto haue ye asked nothing in my Name. Aske, and ye shall receiue that your ioy may be full. These things haue I spoken to you by prouerbes. The time wil come, when I shall no more speake vnto you by prouerbes, but I shall shew you plainly from my Father. At that day shall ye aske in my Name : And I say not vnto you that I wil speake vnto my Father for you : for the Father himselfe loueth you, because ye haue loued me, and haue beleued that I came from God. I went out from the Father, and come into the world : again, I leaue the world, and goe to the Father. His disciples said vnto him, Loe, now thou talkest plainly, and speakest no prouerbe. Now are we sure that thou knewest all things, and needest not that any man should aske thee  
any

## Ascension day.

any question, therefore beleue we that thou camest from God. Iesus answered them, Now ye do beleue; behold, the houre draweth nigh, and is already come, that ye shall be scattered euery man to his owne, & shall leaue me alone. And yet am I not alone, for the Father is with me. These words haue I spoken vnto you, that in me ye might haue peace, for in the world shall yee haue tribulation: But be of good cheere, I haue overcome the world.

### *g Ascension day.*

#### *The Collect.*

**G**RANT we beseech thee Almighty God, that like as we doe beleue thy onely begotten Sonne our Lord to haue ascended into the heauens: so we may also in heart and mind thither ascend, and with him continually dwell.

#### *The Epistle. Actes 1.*

**I**N the former treatise (deare Theophilus) we haue spoken of all that Iesus began to doe and teach, vntill the day in which he was taken vp, after that he showed the holy Ghost had giuen commandements vnto the Apostles, whom he had chosen, to whom also he shewed himselfe aloue after his passion, (and that by many tokens) appearing vnto them fourtie dayes, and speaking of the kingdome of God, and gathered them together, and commanded them that they should not depart from Hierusalem, but to wait for the promise of the Father, whereof (saith he) ye haue heard of me. For Iohn truly baptized with water, but ye shall be baptized with the holy Ghost, after these fewe dayes. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdome to Israel? And he said vnto them, It is not for you to know the times or yeacons, which the Father hath put in his owne power. But ye shall receiue power after the holy Ghost is come vpon you; and ye shall be witnesses vnto me, not only in Hierusalem, but also in all Iury, and in Samaria, and euen vnto the worlds end. And when he had spokē these things, while they beheld, he was taken vp on high, and a cloud receiued him vp out of their sight. And while they looked stedfastly vp toward heauen as he went, behold, two men stood by them in white apparell, which also said.

Ye

## Sunday after Ascension day.

Ye men of Galile, why stand ye gazing vp into heauen? This same Iesus which is taken vp fro you into heauen, shal so come, euen as ye haue seen him go into heauen.

*The Gospell. Mar. 16.*

**I**esus appeared vnto the eleuen as they sat at meat, and cast in their teeth their vnbeliefe and hardnes of heart, because they beleeued not them which had seen that he was risen again from the dead. And he said vnto them, Go ye into al the world, and preach the Gospell to all creatures: He that bleeueth and is baptized, shalbe saued: but he that beleueneth not, shalbe damned. And these tokens shal follow them that beleue, In my Name they shal cast out diuels, they shal speake with newe tongues, they shal drive away serpents: & if they drinke any deadly thing, it shal not hurt them: they shal lay their hands on the sick, and they shal recover. So when the Lord had spoken vnto them, he was receiued into heauen, and is on the right hand of God. And they went forth, & preached every where, the Lord working with them, and confirming the word with miracles following.

*¶ Sunday after Ascension day. The Collect.*

**O** God the King of glory, which hast exalted thine only Sonne Iesus Christ with great triumph vnto thy kingdome in heauen; we beseech thee, leaue vs not comfortles, but send to vs thine holy Ghost to comfort vs, & exalt vs vnto the same place, whither our Sauour Christ is gone before, who liueth and reigneth, &c.

*The Epistle. 1. Pet. 4.*

**T**he end of all things is at hand, Be ye therefore sober, and watch vnto prayer: but about all things haue fervent loue among your selues, for loue shal couer the multitude of sinnes. Be ye harborous one to another without grudging. As euery man hath receiued the gift, euen so minister the same one to another, as good ministers of the manifold graces of God. If any man speake, let him talke as the words of God. If any man minister, let him doe it, as of the abilitie which God ministreth to him, that God in all things may be glorified, through Iesus Christ, to whom be praise and dominion for ever, and euer. Amen.

*The Gospell. John 15.*

**W**hen the Comforter is come, whom I wil send vnto you from the Father (euen the Spirit of truth which,



## Whitsunday.

which proceedeth of the Father, he shall testify of me, and ye shall beare witness also, because ye haue bene with me from the beginning. These things haue I said vnto you, because ye should not be offended. They shall excommunicate you, yea, the time shall come, that who-soeuer killeth you, wil think that he doth Gods seruice, And such things will they do vnto you, because they haue not knowen the Father, neither yet me: but these things haue I told you, that when the time is come, ye may remember then that I told you.

*¶ Whitsunday.*

*The Collect.*

**G**OD, which as vpon this day, hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit: Grant vs by the same Spirit, to haue a right iudgement in all things, & euermore to reioice in his holy comfort, through the merits of Christ Iesus our Sauiour, who liueth and reigneth with thee in the vinity of the same Spirit, one God world without end. Amen.

*The Epistle. Actes. 2.*

**W**Hen the fiftie dayes were come to an ende, they were al with one accord together in one place, & suddenly there came a sound from heauen, as it had bin the comming of a mighty wind, & it filled al the house where they sate. And there appeared vnto them clouen tongues, like as they had bin of fire, & it sate vpon each one of them, and they were al filled w<sup>th</sup> the holy Ghost, and began to speake with other tongues, euen as the same spirit gaue them utterance. Then were dwelling at Hierusalem, Iewes, deuout m<sup>n</sup>, out of euery nation of them that are vnder heauen. When this was noised about, the multitude came together, & were astonied, because that euery man heard them speake with his owne language. They wondered all and marueiled, saying among themselves, Behold, are not all these which speake, of Galile? And how heare we euery man his owne tongue, wherein we were borne? Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, & of Iury, and of Cappadocia, of Pontus, & Asia, Phrygia, & Pamphylia, of Egypt & of the parts of Libya w<sup>ch</sup> is beside Cyrene, and strangers of Rome, Iewes and Proselytes, Cretes, & Arabians: we haue heard them speake in our owne tongues the great works of God.

*The*

## Whitsunday.

*The Gospel. Iohn. 14.*

**I**esus saide vnto his disciples, If ye loue me, keep my commandements, and I will pray the Father, and he shall giue you another comforter, that he may abide with you for euer, euen the Spirit of truth, whom the world cannot receiue, because the world seeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and shalbe in you. I will not leaue you comfortlesse, but wil come to you. Yet a little while, & the world seeth me no more, but ye see me: for I liue, and ye shall liue. That day shal ye know, that I am in my Father, and you in me, and I in you. He that hath my commandements, and keepeth them, the same is he that loneth me. And he that loneth me, shalbe loued of my Father, and I will loue him, and will shew mine owne selfe vnto him. Iudas saith vnto him, (not Iudas Iscariot) Lord, whar is done that thou wilt shew thy selfe vnto vs, and not vnto the world? Iesus answered and said vnto him, If a man loue me, he wil keep my sayings, and my Father wil loue him, and we will come vnto him, and dwell with him. He that loneth me not, keepeth not my sayings. And the word which ye heare is not mine, but the fathers which sent me. These things haue I spoken vnto you, being yet present w<sup>th</sup> you: but the comforter, which is the holy Ghost, whom my Father wil send in my Name, he shal teach you al things, and bring al things to your remembrance, whatsoeuer I haue said vnto you. Peace I leaue with you, my peace I giue vnto you, not as the world giueth, giue I vnto you. Let not your hearts be grieved, neither feare. Ye haue heard how I said vnto you, I go and come againe vnto you. If ye loued me, ye would verely reioyce, because I said, I go vnto the Father: For the Father is greater then I. And now haue I shewed you before it come, that when it is come to passe, ye might beleue. Hereafter will I not talke many words vnto you, for the prince of this world commeth, and hath nought in me: but that the world may know that I loue the Father. And as the Father gaue me commandement, euen so do I.

*¶ The Munday in Whitsun Week.*

*The Collect.*

**G**od which as vpon this day hast taught, &c. *As vpon Whitsunday.*

*The*

## Munday in Whitsun Week :

*The Epistle. Act. 10.*

**T**hen Peter opened his mouth, and said, Of a truth I perceiue that there is no respect of persons with God : but in all people, he that feareth him, and worketh righteousnes, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord over all things. Which preaching was published throughout all Iury (and began in Galile after the baptisme which Iohn preached) how God anointed Iesus of Nazareth with the holy Ghost, & with power. Which Iesus went about doing good, and healing all that were oppressed of the deuill, for God was with him. And we are witnesses of al things which he did in the land of Iewes, and at Hierusalem, whom they slew and hanged on a tree: Him God raised vp the third day, & shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eat and drink with him after he arose from death, And he commanded vs to preach vnto the people, & to testify, & it is he which was ordained of God to be the Iudge of quicke and dead. To him giue all the Prophets witness, that through his Name, whosoever beleeueth in him, shall receiue remission of sinnes. While Peter yet spake these words, the holy Ghost fell on all them which heard the preaching. And they of the circumcision which beleeued were astonished, as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost. For they heard them speake with tongues, & magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which haue received the holy Ghost as well as we ? and he commanded them to be baptized in the Name of the Lord. Then prayed they him to tary a few dayes.

*The Gospel. Iohn 3.*

**S**O God loued the world, that he gaue his onely begotten Son, that whosoever beleeueth in him, should not perish, but haue enerlasting life. For God sent not his Son into the world to condemne the world, but that the world through him might be saued. He that beleeueth on him, is not condemned: but he that beleeueth not, is condemned already, because he hath not beleeued in the Name of the only begotten Sonne of God. And  
this

## Tuesday in Whitsun weeke.

is the condemnation, that light is come into the world and men loued darkenes more then light, because their deeds were euill. For euery one that euill doeth, hateth the light, neither cometh to the light, lest his deedes should be reprobz. But he that doeth the truth, cometh to the light, that his deeds may be knowne, how that they are wrought in God.

*¶ Tuesday in Whitsun weeke.*

*The Collect*

God which, &c. *As vpo: Whitsunday.*

*The Epistle. Actes. 8.*

**W**Hen the Apostles which were at Ierusalem, heard say that Samaria had receiued the word of God, they sent vnto them Peter and Iohn, which when they were come down prayed for them that they might receiue the holy Ghost, for as yet he was come on none of them: But they were baptized onely in the Name of Christ Iesus, Then laid they their hands on them, and they receiued the holy Ghost.

*The Gospel, Iohn 10.*

**V**erely, verely I say vnto you, he that entreth not in by the doore into the sheepfold, but climbeth vp some other way, the same is a thiefe & a murtherer. But he that entreth in by the doore is the shepheard of the sheepe: To him the porter openeth, & the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out. And when he hath sent forth his owne sheepe, he goeth before them, & the sheepe follow him, for they know his voyce. A stranger will they not follow, but will flee from him, for they know not the voice of strangers. This prouerbe spake Iesus vnto them, but they vnderstood not what things they were which he spake vnto them. Then said Iesus vnto them againe, verely, verely I say vnto you, I am the doore of the sheepe: all (euen as many as came before me) are theues and murtherers: but the sheepe did not heare them. I am the doore, by me if any enter in, he shalbe safe, and shal go in and out, and find pasture. A thiefe cometh not but for to steale kill & destroy. I am come that they might haue life, & that they might haue it more abundantly.

*¶ Trinitie Sunday.*

*The Collect.*

**A**lmightie & beneclassing God, which hath giuen vnto vs thy seruants grace, by the confession of a true faith,

## Trinitie Sunday.

faith, to acknowledge the glory of the eternall Trinity and in the power of the diuine Maieſty, to worship the Vnitie: wee beseech thee, that through the ſtedfastnes of this faith wee may euermore be defended from all aduerſitie, which liueſt and reigneſt one God, without end, Amen.

*The Epistle. Apoc. 4.*

**A**fter this I looked, and beheld a dore was open in heauen, and the first voyce which I heard, was as it were of a trumpet, talking with me, which said, Come vp hither, and I will shew thee things which must be fulfilled hereafter. And immediately I was in the spirit, and behold, a seat was set in heauen, & one sat on the seat. And hee that sat, was to looke vpon like vnto a Jasper stone, and a Sardine stone. And there was a rainbow about the seat, in sight like vnto an Emerald. And about the seat were foure and twenty seates, and vpon 5 seates foure & twenty Elders sitting, clothed in white sayment & had on their heads crownes of gold. And out of the sea proceeded lightnings, and thundring, and voyces. And there were seven lampes of fire burning before the seat, which are the seven spirits of God. And before the seat there was a Sea of glasse, like vnto Chrystall, and in the midst of the sea, and round about the seat were foure beasts, full of eyes before and behinde. And the first beast was like a Lion, and the second beast was like a Calfe, and the third beast had a face like a man, & the fourth beast was like a flying Eagle. And the foure beasts had each of them sixe wings about him, and they were full of eyes within. And they did not rest day nor night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come. And when those beasts gaue glory, and honour, and thanks to him that sat, on the seat (which liueth for ever and ever) the foure & twenty Elders fell down before him that sat on the throne, & worshipped him, that liueth for ever, and cast their crownes before the throne, saying, Thou art worthy, O Lord (our God) to receive glory, and honour, and power, for thou hast created all things, and for thy wils sake they are and were created.

*The Gospel. John 3.*

**T**here was a man of the Pharisees, named Nicodemus a ruler of the Iewes. The same came to Iesus by night, and said vnto him, Rabbi, we know that thou

## The first Sunday after Trinitie.

Art a teacher come from God: for no man could doe such miracles as thou doest, except God were with him. Iesus answered, and sayd vnto him, Verely, verely I say vnto thee, except a man be borne from above, he cannot see the Kingdome of God. Nicodemus sayd vnto him, How can a man be borne when he is old, Can he enter into his mothers wombe, and be borne againe? Iesus answered, Verely, verely I say vnto thee, Except a man be borne of water, and of the Spirit, he cannot enter into the Kingdome of God. That which is borne of the flesh, is flesh: & that which is borne of the Spirit, is spirit. Marueile not thou that I sayd vnto thee, Ye must be borne from above. The winde bloweth where it listeth, and thou hearest the sound therof, but thou canst not tel whence it cometh, nor whither it goeth: So is euery one that is borne of the Spirit. Nicodemus answered, and sayd vnto him, How can these things be? Iesus answered, and sayd vnto him, Art thou a Master in Israel, and knowest not these things? Verely: verely I say vnto thee, We speake that we know, & testifie that we haue seene, and ye receiue not our witnesse. If I haue told you earthly things, and ye beleene not, how shall ye beleene if I tel you of heavenly things? And no man ascendeth vp to heauen, but he that came downe from heauen, euen the Sonne of man which is in heauen. And as Moses lift vp the serpent in the wilderness, euen so must the Sonne of man be lift vp, that whosoener beleueth in him perish not, but haue euermore life.

*The first Sunday after Trinitie.*

### The Collect.

**G**od the strength of al them that trust in thee, mercifully accept our prayers: and because the weakness of our mortall nature can do no good thing without thee, grant vs the help of thy grace, that in keeping of thy Commandements, wee may please thee both in will and deed, through Iesus Christ our Lord.

*The Epistle. 1. Iohn 4.*

**D**earely beloued, let vs loue one another, for loue cometh of God: and euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God. For God is loue. In this appeareth the loue of God to vsward, because that God sent his only begotten Sonne into the world, that wee might liue through him, Herein is loue: not that we loued God, but

## The first Sunday after Trinitie.

but that he loued vs, & sent his Sonne to be the agreement for our sinnes. Dearely beloued, if God so loued vs, wee ought also one to loue another. No man hath seene God at any time. If wee loue one another, God dwelleth in vs, & his loue is perfect in vs. Hereby know we that we dwell in him, & he in vs, because he hath giuen vs of his Spirit. And we haue seene, and do testifie, that the Father sent the Sonne to be the Saviour of the world. Whosoener confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God. And we haue knowen, and beelened the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we should trust in the day of Iudgement. For as he is, euen so are we in this world. There is no feare in loue but perfect loue casteth out feare, for feare hath painfulnesse. He that feareth, is not perfect in loue. We loue him, for he loued vs first. If any man say, I loue God, and yet hate his brother, he is a liar. For how can he that loueth not his brother whom he hath seen, loue God whom he hath not seen? And this commandement haue wee of him, that hee which loueth God should loue his brother also.

*The Gospel. Luke 16.*

**T** Here was a certaine rich man, which was clothed in purple and fine white, and fared deliciously euery day. And there was a certaine begger named Lazarus, which lay at his gate full of sores, desiring to be refreshed with the crumbe which fell from the rich mans board, and no man gaue vnto him. The dogges came also and licked his sores. And it fortuned that the begger died, and was caried by the Angels into Abrahams bosome. The rich man also died, and was buried: and being in hell in torments, hee lift vp his eyes, and saw Abraham a farre off, and Lazarus in his bosome, and hee cryed, and sayd, Father Abraham haue mercy on mee, and send Lazarus, that hee may dip the tip of his finger in water, & coole my tongue, for I am tormented in this flame. But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrariwise Lazarus receiued paine, but now hee is comforted, and thou art punished. Beyond all this between vs and yon there is a great space set, so that they which would go fro hence to you cannot, neither may

## The ij. Sunday after Trinitie.

come from thence to vs. Then he said, I pray thee therefore Father, send him to my fathers house (for I have five brethren) for to warne them, lest they come also into this place of torment. Abraham sayde vnto him, They haue Moses & the Prophets, let them heare them. And he sayd, Nay father Abiaham, but if one come vnto them from the dead, they will repent. He said vnto him, if they heare not Moses and the Prophets, neither will they beleue though one arise from death againe.

*The second Sunday after Trinitie.*

*The Collect.*

**L**ord make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer failest to helpe and gouerne them which thou doest bring vp in thy steadfast loue. Grant this, &c.

*The Epistle. 1. Iohn 3.*

**M**arueile not my brethren, though the world hate you. We know that we are translated from death vnto life, because we loue the brethren. He that loueth not his brother abideth in death. Whosoever hateth his brother is a manslaier: & ye know that no manslaier hath eternall life abiding in him. Hereby perceiue we loue because he gaue his life for vs, & we ought to giue our liues for the brethren. But who so hath this worlds good, and seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him? My babes, let vs not loue in word neither in tongue, but in deed and in verity. Hereby we know that we are of the verity, & can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, & knoweth all things. Dearly beloved, if our heart condene vs not, then haue we trust to Godward, and whatsoeuer we aske, we receiue of him, because we keepe his Commandements, and do those things which are pleasant in his sight: & this is his Commandement, that wee beleue on the Name of his Son Iesus Christ, and loue one another, as he gaue commandement. And he that keepeth his commandements dwelleth in him, and he in him: and hereby we know that hee abideth in vs, cuen by the Spirit which he hath giuen vs.

*The Gospel. Luke 14.*

**A** Certaine man ordeited a great Supper, and bade many, and sent his servant at supper time, to say to them that were bidden, Come, for all things are now ready.



## The iij. Sunday after Trinitie.

ready. And they all at once began to make excuse. The first said vnto him, I haue bought a farme, and I must needs go & see it, I pray thee haue me excused. And another said, I haue bought five yoke of oxen, and I goe to prooue them, I pray thee haue me excused. And another said, I haue married a wife, and therefore I cannot come. And the seruant returned, and brought his Master word againe thescot. Then was the good man of the house displeased, and said to his seruant, Goe out quickly into the streetes, and quarters of the city, and bring in hither the poore and feeble, and the halt, and blind. And the seruant said, Lord, it is done as thou hast commanded, and yet there is roome. And the Lord said vnto his seruant, Go out into the high wayes & hedges, and compell them to come in, that my house may bee filled: For I say vnto you, that none of these men which were bidden, shall taste of my Supper.

*¶ The third Sunday after Trinitie.*

*The Collect.*

**L**ord we beseech thee mercifully to heare vs, and vnto whom thou hast giuen an hearty desire to pray: grant that by thy mighty aide wee may bee defended through Iesus Christ our Lord.

*The Epistle. 1. Pet. 5.*

**S**ubmit your selues every man one to another, Knit your selues together in lowlinesse of mind: For God resisteth the proud, & giueth grace to the humble. Submit your selues therefore vnder the mightie hand of God, that he may exalt you when his time is come. Cast all your care vpon him, for he careth for you. Be sober, and watch: for your aduersary the deuill, as a roaring Lion, walketh about, seeking whom he may deuoure: who resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, shal his own selfe (after that ye haue suffered a little affliction) make you perfect, settle, strength and stablish you. To him be glory and dominion for ever and ever. Amen.

*The Gospel. Luke 15.*

**T**hen resorted vnto him all the Publicanes and Sinners, for to heare him. And the Pharisees & Scribes murmured, saying, He receiveth sinners, & eateth with them. But he put forth this parable vnto them saying,

## The iiij. Sunday after Trinitie.

What man among you hauing an hundred sheepe (if he lose one of them) doeth not leaue ninetie and nine in the wilderness, and goeth after that which is lost, vntill he finde it? And when he hath found it, he layeth it on his shoulders with ioy: and as soone as hee commeth home, hee calleth together his louers and neighbours, saying vnto them, Reioyce with mee, for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shal be in heauen ouer one sinner y<sup>e</sup> repenteth, more then ouer ninety and nine iust persons, which neede no repentance. Either what woman hauing ten groats (if she lose one) doeth not light a candle, and sweepe the house & seeke diligently till she finde it? And when she hath found it, she calleth her louers and her neighbors together saying, Reioyce with me, for I haue found the groat which I lost. Likewise I say vnto you, shall there be ioy in the presence of the Angels of God, ouer one sinner that repenteth.

*g The fourth Sunday after Trinitie.*

*The Collect.*

**G**od the protector of all that trust in thee, without whom nothing is strong, nothing is holy, increase and multiply vpon vs thy mercy, y<sup>e</sup> thou being our ruler, & guide, we may so passe through things temporal, that we finally lose not the things eternall. Grant this heauenly Father, for Iesus Christs sake our Lord. Amen.

*The Epistle. Rom. 8.*

**I** Suppose that the afflictions of this life, are not worthy of the glory which shall be shewed vpon vs. For the seruent desire of the creature abideth, looking when the sonnes of God shall appeare, because the creature is subdued to vanitie against the will thereof, but for his will, which hath subdued the same in hope. For the same creature shall be deliuered from the bondage of corruption, into the glorious libertie of the sons of God. For we know, that every creature groaneth with vs also & trauaileth in paine, euen vnto this time: not only it, but we also & haue the first fruits of the spirit, mourne in our selues also: & wait for the adoption of the children of God, euen the deliuerance of our bodies.

*The Gospel. Luke 6.*

**B**E ye merciful as your Father also is merciful, Iudge not, and ye shall not be iudged. Condemne not, & ye shal not be condemned. Forgive, and ye shal be forgiven,

## The v. Sunday after Trinitie.

giuen. Giue, and it shalbe giuen vnto you, good measure and pressed down, and shaken together, and running ouer, shal men giue into your bosomes. For with y<sup>e</sup> same measure that ye mete withall, shall other men mete to you againe. And he put forth a similitude vnto them. Can the blind leade the blinde? Do they not both fall into the ditch? The disciple is not aboue his Master. E- uery man shalbe perfect euē as his Master is. Why seeest thou a mote in thy brothers eye, but cōsiderest not the beame that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pul out the mote that is in thine eye, when thou seeest not the beame that is in thine own eye: First thou hypocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

*g The fift Sunday after Trinitie.*

*The Collect.*

**G**RANT Lord we beseech thee, that the course of this world may be so peaceably ordred by thy gouernance, & thy congregation may ioyfully serue thee in all godly quietnes through Iesus Christ our Lord, Amen.

*The Epistle. 1. Pet. 3.*

**B**E ye all of one mind, and of one heart, lone as bre- thren, be pitifol, be courteous (mecke) not rendering euill for euill, or rebuke for rebuke, but contrarywise blesse, knowing that ye are thereunto called, euen that ye should be heires of the blessing. For hee that doeth long after life, and loneth to see good dayes, let him re- fraine his tongue from euill, & his lips, that they speake no guile. Let him eschew euil, & do good let him seeke peace and inſue it. For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers. Againē the face of the Lord is ouer them that do euil. Moreouer, who is he that will harme you, if ye follow that which is good? Yea, happy are ye if any trouble happen vnto you for righteousness sake. Be not yee a- fraide for any terrour of them, neither be ye troubled, but sanctifie the Lord God in your hearts.

*The Gospel. Luke 5.*

**I**T came to passe that (when the people pressed vpon him to heare the word of God) he stood by the lake of Genezareth, & saw two ships stand by the lake side, but the fisher men were gone out of them, and were washing their nets, And he entred into one of the ships

## The vij. day after Trinitie.

(which pertained to Simon) and prayed him that hee would thrust out a little from the land. And hee sat down, and draught the people out of the ship. When he had left speaking, he said vnto Simon, Launch out into the deepe, and let slip your nets to make a draught. And Simon answered, and said vnto him, Master, we have laboured all night, and haue taken nothing: Neuertheles, at thy commandement I will loose soorth the net. And when they had so done they inclosed a great multitude of fishes, but their net brake: & they beckened to their fellows (which were in the other ship) that they shold come and helpe them, and they came and filled both ship, that they sunke againe. When Simon Peter saw this, he fell downe at Iesus knees, saying, Lord, go from me, for I am a sinfull man, For he was astonied, and all that were with him, at the draught of fishes which they had taken, and so was also Iames and Iohn the sons of Zebedee, which were partners with Simon. And Iesus said vnto Simon Feare not, from henceforth thou shalt catch men. And they brought the ships to land, and forsooke all and followed him.

*§ The sixt Sunday after Trinitie.*

*The Collect.*

**G**od, which hast prepared to them that loue thee, such good things as passe mans vnderstanding power into our hearts such loue toward thee, that wee louing thee in all things, may obtaine thy promises which exceed all that wee can desire, through Iesus Christ our Lord.

*The Epistle. Rom. 6.*

**N**ow ye not, that al we which are baptized in Iesus Christ, are baptized to die with him? We are buried then with him by Baptisme for to die, that likewise as Christ was raised from death by *§* glory of the Father, even so we also should walke in a new life. For if we be graffed in death like vnto him, enē so shal we be partakers of the holy Resurrections knowing this, that our old man, is crucified with him also, that the body of sinne might vterly be destroyed, that henceforth we should not be seruants vnto sinne. For he that is dead, is iustified from sinne. Wherefore, if we be dead with Christ, wee beleue that we shal also liue with him, knowing that Christ being raised from death dieth no more. Death hath no more power ouer him. For as touching that

## The vij. Sunday after Trinitie.

that hee died, hee died concerning sinne once: and as touching that he liueth, he liueth vnto God. Likewise consider ye also that ye are dead as touching sinne: but are aliue vnto God, through Iesus Christ our Lord.

*The Gospel. Matth. 5.*

**I**esus said vnto his Disciples, Except your righteousness exceed the righteousnesses of the Scribes and Pharisees, ye cannot enter into the Kingdome of heaven. Ye haue heard that it was sayde vnto them of olde time, Thou shalt not kil, whosoever killeth, shalbe in danger of iudgment. But I say vnto you that whosoever is angry with his brother (vnadvisedly) shal be in danger of iudgement. And whosoever sayeth vnto his brother, *Racha*, shal be in danger of a Counsell, But whosoever saith, Thou foole, shalbe in danger of hel fire. Therefore, if thou offereest thy gift at the Altar, and there rememberest that thy brother hath ought against thee, leaue there thine offering before the Altar, & go thy way first and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersary quickly, while thou art in the way with him, least at any time the aduersary deliuer thee to the Iudge, & the Iudge deliuer thee to the minister, and then thou be cast into prison. Verely I say vnto thee, Thou shalt not come out thence till thou hast paid the vttermost farthing.

*The seventh Sunday after Trinitie.*

*The Collect.*

**L**ord of all power and might, which art the author and giuer of all good things, graffe in our hearts the loue of thy Name, increale in vs true religion, nourish vs with all goodnesse, and of thy great mercy keep vs in the same, through Iesus Christ our Lord.

*The Epistle. Rom. 6.*

**I** Speake grossly, because of the infirmitie of your flesh, As ye haue giue your members seruants to vncleanesse, and to iniquitie (from one iniquity to another) euen so now, giue ouer your members seruants vnto righteousness that ye may be sanctified. For whē ye were seruants of sin, ye were void of righteousness. What fruit had yee then in those things, wherof yee are now ashamed? for the end of those things is death. But now are yee deliuered from sin, and made the seruants of God, and haue your fruit to be sanctified, and the end everlasting life, For the reward of sinne is death, but eternal life

## The viij. Sunday after Trinitie.

life is the gift of God through Iesus Christ our Lord.

*The Gospel. Marke 8.*

**I**N those dayes when there was a very great company, & had nothing to eat, Iesus called his Disciples vnto him, & said vnto them, I haue compassion on the people, because they haue bin now with me three dayes, & haue nothing to eat, and if I send them away fasting to their owne houses, they shal faint by the way: for diuers of them came from far. And his disciples answered him, Where should a man haue bread here in the wilderness to satysfie these? And he asked them, How many loaves haue ye? They said, seuen. And he commanded the people to sit down on the ground. And he tooke the seuen loaves, & when he had given thanks, he brake and gaue to his Disciples, to set before them. And they did set them before the people. And they had a few small fishes, and when he had blessed, he commanded them also to be set before them. And they did eat, and were sufficed. And they tooke vp of the broken meat that was left seuen baskets full. And they that did eat, were about foure thousand. And he sent them away.

*¶ The eight Sunday after Trinitie.*

*The Collect.*

**G**OD, whose providence is neuer deceiued, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those thing which be profitable for vs, through Iesus Christ our Lord.

*The Epistle. Rom. 8.*

**B**RETHREN, we are debtors not to the flesh, to liue after the flesh, for if ye liue after the flesh, ye shall die. But if ye through the spirit do mortifie the deeds of the body, ye shall liue. For as many as are led by the Spirit of God, they are the sonnes of God. For ye haue not receiued the spirit of bondage to leaue any more: but ye haue receiued the spirit of adoption, whereby we cry Abba, father. The same spirit certifieth our spirit, that we are the sonnes of God. If we be sonnes, then are we also heires, the heires (I meane) of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified together with him.

*The Gospel. Matthe. 7.*

**B**EWARE of false Prophets, which come to you in sheeps clothing, but inwardly they are rauening wolues: ye shal know them by their fruits. Do men gather

## The ninth Sunday after Trinity.

ther grapes of thornes? or figs of thistles? Even so enery good tree bringeth forth good fruits: but a corrupt tree bringeth forth euil fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Enery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. Wherefore, by their fruits ye shall know them. Not enery one that saith vnto me, Lord, Lord, shall enter into the Kingdome of heauen: but hee that doeth the will of my Father which is in heauen, he shall enter into the Kingdome of heauen. **A**

*g The ninth Sunday after Trinitie.*

*The Collect.*

**G**Rant to vs Lord, we beseech thee thy spirit to thinke and do alwayes such things as be rightfull, that we which cannot be without thee, may by thee be able to liue according to thy will, through Iesus Christ our Lord.

*The Epistle. 1. Cor. 10.*

**B**REthren, I would not that yee should be ignorant, shew that our Fathers were all vnder the cloud, and all passed thorow the Sea, and were all baptized vnder Moses in the cloud, and in the sea, and did all eat of one spiritual meat, & did all drinke of one spiritual drinke: and they dranke of the spirituall rocke that followed them, which rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the wildernesse. These are examples to vs, that we should not lust after euill things, as they lusted: and that wee should not be worshippers of images as were some of them, according as it is written: The people late down to eat and drinke, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twenty thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmure ye as some of them murmured, & were destroyed of the destroyer. All these things happened vnto them, for ensamples: but are written to put vs in remembrance, whom the ends of the world are come vpon. Wherefore let him that thinketh hee standeth, take heed lest he fall. There hath no other temptation taken you, but such as followeth the nature of man. But God is faithful, which shall not suffer you to be tempted aboue your strength, but shal in the mids of temptation make a way, that ye may be able to beare it.

*g 704*

## The .x. Sunday after Trinity.

*The Gospel. Luke 16.*

**I**esus said vnto his disciples, There was a certaine rich man which had a steward, and the same was accued vnto him that he had wasted his goods. And he called him, & said vnto him, How is it  $\bar{y}$  I heare this of thee? Giue accounts of thy stewardship, for thou maest bee no longer steward. The steward said within him selfe, What shall I do? for my Master taketh away from me the stewardship: I cannot dig, & to beg I am ashamed, I wot what to do,  $\bar{y}$  when I am put out of the stewardship, they may receiue me into their houses. So when he had called all his Masters debtors together, hee said vnto the first, How much owest thou vnto my Master? And hee said, An hundred tunnes of oyle. And he said vnto him, Takethy bill, & sit down quickly, and write fifty. Then said he to another, How much owest thou? And he said, An hundred quarters of wheat. Hee said vnto him, Take thy bill, and write fourelcore. And the Lord commended the vnjust steward, because hee had done wisely: for the children of this world are in their nation wiser then the children of light. And I say vnto you, Make you friends of the vnrighteous Mammon, that when ye shal haue need, they may receiue you into euerlasting habitations.

*The tenth Sunday after Trinitie.*

*The Collect.*

**L**et thy mercifull eares, O Lord be open vnto  $\bar{y}$  prayers of thy humble seruants: and that they may obtaine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

*The Epistle. 1. Cor. 12.*

**C**oncerning spiritual things, brethren, I would not haue you ignorant. Ye know that ye were Gentiles and went your wayes vnto dumbe images, even as ye were led. Wherefore I declare vnto you, that no man speaking by  $\bar{y}$  Spirit of God, desieth Iesus. Also no man can say that Iesus is the Lord, but by the holy Ghost. There are diuersities of giftes, yet but one Spirit. And, there are differences of administrations, and yet but one Lord. And there are diuers manners of operations and yet but one God, which worketh all in all. The gift of the Spirit is given to euery man to edifie withal. For to one is given through the Spirit, the vtterance of wisdom, to another is given the vtterance of know-  
ledge



## The xj. Sunday after Trinity.

Iudge by the same Spirit, to another is given faith, by the same Spirit, to another the gift of healing by the same Spirit, to another power to doe miracles, to another to prophesie, to another iudgment to discerne Spirits, to another diuers tongues, to another the interpretation of tongues. And these all worketh the selfe same Spirit, diuiding to euery man a seuerall gift, euen as hee will.

*The Gospel. Luke 19.*

**A**ND when he was come nere to Hierusalem, he beheld the city, and wept on it, saying, If thou hadst knowen those things which belong vnto thy peace, euen in this thy day thou wouldest take heed: but now are they hid from thine eyes. For the dayes shal come vnto thee, that thine enemies shal cast a banke about thee, and compass thee round, and keepe thee in on euery side, and make thee euen with the ground, and thy children which are in thee: and they shal not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the Temple, and began to cast out them that solde therein, and them that bought, saying vnto them, It is written My house is the house of prayer, but ye haue made it a den of theues. And he taught dayly in the Temple.

*¶ The xi Sunday after Trinity.*

*The Collect.*

**G**OD, which declarest thy Almighty power, most chiefly in shewing mercy and pity, giue vnto vs abundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly treasure, through Iesus Christ our Lord.

*The Epistle. 1. Cor. 15.*

**B**RETHREN, as pertaining to the Gospel, which I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which ye are also saued: I do you to wit after what maner I preached vnto you, if ye keepe it except ye haue beleued in vaine: For first of all I deliuered vnto you that which I receiued, how that Christ died for our sinnes, agreeing to the Scriptures: and that he was buried, and that he rose againe the third day, according to the Scriptures, and that hee was seene of Cephas, then of the twelue. After that hee was seene of moe then fise hundred brethren at once, of which many remaine vnto this day, & many are fallen  
a sleepe,

## The xij. Sunday after Trinity.

ascepe. After that appeared he to Iames, then to all the Apostles. And last of all hee was scene of me, as of one that was borne out of due time. For I am the least of the Apostles, which am not worthy to be called an Apostle, because I have persecuted the Congregation of God. But by the grace of God I am that I am: and his grace which is in me, was not in vaine. But I laboured more abundantly then they al: yet not I, but the grace of God which is with me. Therefore whether it were I or they, so we preached, and so ye haue beleeued.

*The Gospel. Luke 18.*

**C**hrift told this parable vnto certaine which trusted in themselves that they were perfect, and despised other. Two men went vp into the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himselfe: God I thanke thee, that I am not as other men are, extortioners, vnjust, adulterers, or as this Publicane: I fast twise in the weeke, I giue tithe of all that I possesse. And the Publicane standing asarte off, would not lift vp his eyes to heauen, but smote his brest, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house, iustified more then the other: for euery man that exalteth himselfe, shall bee brought low, and hee that humbleth himselfe, shall be exalted.

*§ The xij. Sunday after Trinitie.*

*The Collect.*

**A**lmighty and euertlasting God, which art alwayes more ready to heare, then we to pray, & art wont to giue more, then either we desire or deserue: powre downe vpon vs the abundance of thy mercy, forgieuing vs those things whereof our conscience is afraid, & giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

*The Epistle. 2. Cor. 3.*

**S**uch trust haue we through Christ to Godward, not that wee are sufficient of our selues to thinke any thing as of our selues: but if we be able vnto any thing, the same commeth of God, which hath made vs able to minister the New Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giueth life. If the ministration of death, through the letters figured in stones was glorious, so that the children of Israel could not behold the face of Moses, for the glory of

## The xiiij. Sunday after Trinitie.

of his countenance, ( which glory is done away ) why shall not the ministration of the Spirit be much more glorious ? For if the ministration of condemnation be glorious, much more doeth the ministration of righteousness exceeding in glory.

*The Gospel. Marke 7.*

**I**esus departed from the coasts of Tyre and Sidon, & came vnto the sea of Galilee, thorow the mids of the coasts of ten cities. And they brought vnto him one that was deafe, & had an impediment in his speech, and they prayed him to put his hand vpon him. And when he had taken him aside from the people, he put his fingers into his eares, & did spit, and touched his tongue, and looked vp to heauen, and sighed, & said vnto him *Ephata*, that is to say. Be opened. And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. And he commanded them, that they should tell no man. But the more he forbade them, so much the more a great deale they published, saying, He hath done all things well, he hath made both the deafe to heare, and the dumbe to speake.

*The xiiij. Sunday after Trinitie.*

*The Collect.*

**A**lmightie and mercifull God, of whose only gift it cometh that thy faithfull people doe vnto thee true and laudable service : grant, wee beseech thee, that we may so run to thy heavenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

*The Epistle. Galat. 3.*

**T**O Abraham and his seed were the promises made. He saith not, In his seeds as many: but, In thy seed, as of one, which is Christ. This I say, that the Law which began afterward beyond foure hundred & thirty yeres, doeth not disannull the Testament that was confirmed afore of God vnto Christ-ward, to make the promise of none effect. For if the inheritance come of the Law, it cometh not now of promise: But God gaue it to Abraham by promise. Wherefore then serueth the law? The law was added because of transgression (till the seed came to whom the promise was made) and it was ordained by Angels in the hand of a mediator. A mediator is not a mediator of one: but God is one. Is the law then against the promise of God? God forbid. For

## The xiiij. Sunday after Trinitie,

For if there had beene a Law giuen, which could haue giuen life, then no doubt righteousnesse should haue come by the Law. But the Scripture cōcludeth al things vnder sin, that the promise by the faith of Iesus Christ should be giuen to them that beleene.

*The Gospel. Luke 10.*

**H**appy are the eyes which see the things that ye see. For I tell you that many Prophets & Kings haue desired to see those things which ye see, and haue not scene them, & to heare those things which ye heare, and haue not heard them. And behold a certaine Lawyer stood vp and tempted him, saying, Master, what shall I doe to inherit eternall life? Hee sayd vnto him, What is written in the Law? How readest thou? And he answered, and said, Loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy mind; and thy neighbour as thy selfe. And he said vnto him, Thou hast answered right: this doe, and thou shalt liue. But he willing to iustifie himselfe, sayd vnto Iesus, And who is my neighbor? Iesus answered & said, A certaine man descended from Hierusalem to Iericho, and fell among thieues, which robbed him of his raiment, & wounded him, and departed, leauing him halfe dead. And it chanced that there came down a certaine Priest that same way, and when he saw him, he passed by. And likewise a Levite (when he went nigh to the place) came and looked on him and passed by. But a certaine Samaritane as hee iourneyed, came vnto him and when he saw him, he had compassion on him, and went to him, and bound vp his wounds, and poured in oyle & wine, and set him on his owne beast, and brought him to a common Inne, and made provision for him. And on the morow when he departed, he tooke out two pence, and gaue them to the host, and said vnto him, Take care of him, and whatsoener thou spendest more, when I come againe, I will recompense thee. Which now of these three, thinkest thou, was neighbour vnto him that fell among the thieues? And he said vnto him, He that shewed mercy on him. Then said Iesus to him, Goe and doe thou likewise.

*¶ The xiiij. Sunday after Trinitie.*

*The Collect.*

**A**lmightie & euermlasting God, giue vnto vs increase of faith, hope, and charity; and that wee may obtaine

## The xiiij. Sunday after Trinitie.

taine that which thou doest promise, make vs to loue  
that which thou doest command, through Iesus Christ  
our Lord,

*The Epistle. Galat 5.*

**I** Say, walke in the Spirit, and fulfil not the lust of the  
flesh: For the flesh lusteth contrary to the Spirit, and  
the Spirit contrary to the flesh. These are contrary one  
to the other, so that ye cannot do whatsoeuer ye wold.  
But and if ye be led of the Spirit, then are ye not vnder  
the Law. The deeds of the flesh are manifest, which are  
these, adultery, fornication, vncleannesse, wantonnesse,  
worshipping of images, witchcraft, hatred, variance,  
zeale, wrath, strife, seditions, sects, enuying, murder, dis-  
kenness, gluttonie, and such like, of the which I tell you  
before, as I haue told you in times past, that they which  
commit such things, shall not bee inheritous of the  
Kingdom of God. Contrarily, the fruit of the Spirit is  
loue, ioy, peace, long suffering, gentlenesse, goodnesse,  
faithfulnesse, meekenesse, temperance: against such there  
is no Law. They troely that are Christs, haue crucified  
the flesh, with the affections and lusts.

*The Gospel. Luke 17.*

**A**ND it chanced, as Iesus went to Hierusalem, that  
he passed thorow Samaria, and Galilee. And as hee  
entred into a certaine towne, there met him ten men  
that were Lepers, which stood a farre off, and put forth  
their voices, and sayd, Iesus Master, haue mercy on vs.  
When he saw them, he said vnto them, Go shew your  
selues vnto the Priestes. And it came to passe, that as  
they went, they were cleansed. And one of them, when  
he saw that hee was cleansed, turned backe againe, and  
with a loud voice praised God, and fell downe on his  
face at his feet, and gaue him thanks: and the same was  
a Samaritane. And Iesus answered, and said, Are there  
not ten cleansed? But where are those nine? There are  
not found that returned againe to giue God praise, save  
onely this stranger. And he said vnto him, Arise, goe  
thy way, thy faith hath made thee whole.

*¶ The xv. Sunday after Trinitie.*

*The Collect.*

**K**eepe wee beseech thee, O Lord, thy Church with  
thy perpetuall mercy: and because the frailtie of  
man without thee cannot but fall, keepe vs ever by  
thy helpe, and lead vs to all things profitable to our  
saluation

## The xv. Sunday after Trinitie.

saluation, through Iesus Christ our Lord.

*The Epistle. Gal. 6.*

**Y**Ee see how large a letter I haue written vnto you with mine own hand, As many as desire with outward appearance to please carnally, the same cōstraine you to be circumcised, only least they should iuster persecution for the crosse of Christ. For they themselves which are circumcised, keepe not the law, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid that I should reioyce, but in the crosse of our Lord Iesus Christ, wherby the world is crucified vnto me, & I vnto the world. For in Christ Iesus neither circumcision auaieth any thing at all, nor vncircumcision, but a new creature. And as many as walke according vnto this rule peace be on them, and mercie, and vpon Israel that pertaineth to God. From henceforth let no man put me to businesse: for I beare in my body the markes of the Lord Iesus. Brethren, the grace of our Lord Iesus Christ be with your spirit. Amen.

*The Gospel. Math. 6.*

**N**O man can serue two Masters: for either he shall hate the one, and loue the other, or els leane to the one, and despise the other. Ye cannot serue God and Mammon, Therefore I say vnto you, Be not carefull for your life, what ye shal eat or drink, nor yet for your body, what rayment ye shal put on. Is not the life more worth then meat? and the body more of valne then rayment? Behold the foules of the ayre, for they sowe not, neither do they reape, nor cary into the barnes, & your heavenly Father seedeth them. Are ye not much better then they? Which of you (by taking carefull thought) can adde one cubite to his stature? And why care ye for rayment? Consider the Lillies of the fiede how they grow, they labour nor, neither do they spin: and yet I say vnto you, that euen Salomon in all his royalty was not clothed like one of these. Wherefore, if God so clothe the grasse of the field (which though it stand to day, is to morow cast into the fornaie) shall he not much more do the same for you, O ye of little faith? Therefore take no thought, saying, What shal we eate, or what shal we drink, or wherewith shall we be clothed: (After all these things doe the Gentiles seeke.) For your heavenly Father knoweth that ye haue neede of all these things. But rather seeke yee first the Kingdome

## The xvj. Sunday after Trinitie.

Some of God, and the righteousnes thereof, & all these things shalbe ministred vnto you, Care not then for the morow, for to morow day shall care for it selfe. Sufficient vnto the day is the trauaile thereof.

*¶ The xvi Sunday after Trinitie*

*The Collect.*

**L**ord we beseech thee, let thy continuall pity cleanse and defend thy Congregation: and because it cannot continue in safety without thy succour, preserve it evermore by thy helpe and goodnesse, through Iesus Christ our Lord.

*The Epistle. Ephes 3.*

**I** Desire that ye faint not because of my tribulations that I suffer for your sakes, which is your praye. For this cause I bow my knees vnto the Father of our Lord Iesus Christ, which is Father of all that is called father in heaven & earth, that he would grant you according to the riches of his glory, that ye may be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, might bee able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent love of the knowledge of Christ that ye might bee fulfilled with all fullnesse, which cometh of God. Vnto him that is able to do exceeding abundantly, above all that we aske or thinke, according to the power that worketh in vs, be praise in the congregation by Christ Iesus, throughout all generations from time to time. Amen.

*The Gospel. Luke 7.*

**A**nd it fortuned, that Iesus went into a citie, called Naim, and many of his Disciples went with him, and much people. When he came nigh to the gate of the city, behold, there was a dead man caried out, which was the onely sonne of his mother, and she was a widow, and much people of the city was with her, And when the Lord saw her, he had compassion on her, and said vnto her, Weepe not. And he came nigh, & touched the coffin: And they bare him stood still. And he said, Yong man, I say vnto thee, Arise, And he that was dead sat vp, & began to speake: and he deliuered him to his mother. And there came a feare on them all, & they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumour

## The xviij. Sunday after Trinitie.

rumour of him went forth thorowout all Iury, and thorowout all the regions which lie round about.

¶ *The xviij. Sunday after Trinitie.*

*The Collect.*

**L**ord we pray thee, that thy grace may alwayes preluent and follow vs, and make vs continually to be giuen to all good workes, through Iesus Christ our Lord.

*The Epistle. Ephes. 4.*

**I**(which am a prisoner of the Lords) exhort you, that ye walke worthy of the vocation wherewith ye are called, with all lowlinesse & meekenesse, with humblenesse of mind, forbearing one another through loue, and be diligent to keep the vnitie of the spirit through the bond of peace, being one body & one spirit, euē as ye are called in one hope of your calling. Let there be but one Lord, one faith, one baptisme, one God & father of all, which is aboue all, & through all, and in you all.

*The Gospel. Luke 14.*

**I**T chanced, that Iesus went into the house of one of the chiefe Pharisees, to eat bread on the Sabbath day, and they watched him. And behold, there was a certaine man before him which had the dropsie. And Iesus answered, and spake vnto the Lawyers & Pharisees, saying, Is it lawfull to heale on the Sabbath day? And they held their peace. And hee tooke him, and healed him, and let him goe, & answered them, saying, Which of you shall haue an asse or an oxen fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him againe to these things. He put forth also a similitude to the guests, when he marked how they pleased to be in the highest rooms, & said vnto them, When thou art bidde to a wedding of any man, sit not downe in the highest rounge, least a more honourable man than thou be bidden of him, and hee that bade him and thee come and say to thee, Giue this man rounge, & thou begin with shame to take the lowest rounge. But rather when thou art bidden go and sit in the lowest rounge, that when hee that bade thee commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at the meat with thee. For whosoever exalteth himselfe, shall be brought low, and hee that humbleth himselfe, shall be exalted.

¶ *The*



## The xviii. Sunday after Trinitie.

### *The Collect.*

**L**ord, we beseech thee grant thy people grace to avoid the infections of the devil, & with pure heart and mind to follow thee the only God, through Iesus Christ our Lord.

### *The Epistle. 1. Cor. 1.*

**I** thanke my God alwayes on your behalfe, for the grace of God which is given you by Iesus Christ, that in all things yee are made rich by him in all utterance, and in all knowledge, by the which things the testimonie of Iesus Christ was confirmed in you, so that ye are behinde in no gift, waiting for the appearing of our Lord Iesus Christ, which shall also strengthen you to the end, that yee may bee blamelesse in the day of the comming of our Lord Iesus Christ.

### *The Gospel. Matthe. 22.*

**W**hen the Pharises had heard that Iesus had put the Sadduces to silence they came together, and one of them (which was a Doctor of the Law) asked him a question, tempting him, and saying, Master, which is the greatest Commandement in the Law? Iesus sayd vnto him, Thou shalt loue the Lord thy God with all thy heart, & with all thy soule, and with all thy mind. This is the first and greatest Commandement. And the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. In these two Commandements hang all the Law and the Prophets. While the Pharises were gathered together, Iesus asked them, saying, What thinke ye of Christ? Whose Sonne is he? They said vnto him, The sonne of David. He said vnto them, How then doeth David in spirit call him Lord, saying, The Lord said vnto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he then his sonne? And no man was able to answer him any thing, neither durst any man from that day forth aske him any more questions.

### *The xix. Sunday after Trinitie.*

#### *The Collect.*

**O** God, forasmuch as without thee we are not able to please thee, grant that the working of thy mercy may in all things direct and rule our hearts, through Iesus Christ our Lord.

The

## The xix. Sunday after Trinitie.

*The Epistle. Ephes 4.*

**T**His I say, & testifieth through the Lord, that ye henceforth walke not as other Gentiles walke, in vanity of their mind, while they are blinded in their vnderstanding being far from a godly life, by the meanes of the ignorance that is in them, & because of the blindness of their hearts, which being past repentance, haue giuen themselves ouer vnto wantonnesse, to worke all manner of vncleannesse, euen with greedinesse. But yee haue not so learned Christ: If so be that ye haue heard him, & haue bene taught in him, as the truth is in Iesu (as concerning the conuersation in times past) to lay from you the old man, which is corrupt, according to the deceiueable lusts: to be renued also in the spirit of your mind, and to put on y new man, which after God is shapen in righteousness and true holines. Wherefore put away lying, and speake euery man troeth vnto his neighbour, forasmuch as we are members one of another. Be angry, but sinne not: let not the Sonne goe down vpon your wrath, neither giue place to the back-biter. Let him that stole, steale no more, but let him rather labour with his handes the thing which is good, that he may giue vnto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace vnto the hearers, and grieue not the holy Spirit of God, by whom ye are sealed vnto y day of redemption. Let all bitterness, & fiercenes, and wrath, and roaring, & cursed speaking be put away from you with all maliciousnesse. Be yee courteous one to another, mercifull, forgiving one another, euen as God for Christs sake hath forgiven you.

*The Gospel. Matth. 9.*

**I**esus entred into a ship, & passed ouer, and came into his own city, and behold, they brought to him a man sick of the pallsie, lying in a bed. And when Iesus saw the faith of them, he said vnto the sicke of the pallsie, Sonne be of good cheare, thy sinnes be forgiven thee: And behold, certaine of y Scribes said within themselves, This man blasphemeth. And when Iesus saw their thoughts, he said, Wherefore thinke ye euil in your hearts? Whether is it easier to say, Thy sins be forgiven thee, or to say, Arise & walke? But that ye may know y the Sonne of man hath power to sergiue sins in earth: then saith he

## The xx. Sunday after Trinitie.

he to the sicke of the palse, Arose, take vp thy bed, & go vnto thine house. And hee arose, and departed to his house. But the people that saw it, marvelled, and glorified God, which had given such power vnto men.

*¶ The xx. Sunday after Trinitie.*

*The Collect.*

**A**lmighty & merciful God, of thy bountifull goodness, keepe vs from all things that may hurt vs: that we bring ready both in body and soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

*The Epistle. Ephes. 5.*

**T**ake heede therefore how ye walke circumspectly, not as vnwise, but as wise men, redeeming the time because the daies are euill. Wherefore bee ye not vnwise, but vnderstand what the will of the Lord is, and be not drunken with wine, wherein is excessse: but be ye filled with the Spirit, speaking vnto your selues in Psalmes and Hymnes, and spirituall songs, singing and making melody to the Lord in your hearts, giuing thanks alway for all things vnto God the Father, in the Name of our Lord Iesus Christ, submitting your selues one to another in the feare of God.

*The Gospel. Matth. 22.*

**I**esus said, The kingdome of heauen is like vnto a man that was a king, which made a marriage for his sonne, and sent forth his seruants to call them that were bidden to the wedding, and they would not come. Again he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner. mine oxen and my fatlings are killed, and all things are ready, come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his merchandise, and the remnant took his seruants and intreated them shamefully, and slew them. But when the king heard thereof, he was wroth, and sent forth his men of warre, and destroyed those murderers, and burnt vp their city. Then said he to his seruants, The marriage indeed is prepared, but they which were bidden, were not worthy: Go ye therefore out into the hie wayes, and as many as ye find, bid them to the marriage. And the seruants went forth into the hie wayes, and gathered together all, as many as they could find, both good & bad: & the wedding was furnished

## The xxj. Sunday after Trinitie.

furnished with ghefts. Then the King came in to see the ghefts, and when he spied there a man which had not on a wedding garment, he said vnto him, Friend, how camest thou in hither, not having a wedding garment? And he was enen speechlesse. Then said the king to the minitlers, Take and bind him hand and loote, and cast him into vtter darkenesse, there shall he weeping and gnashing of teeth. For many bee called, but few are chosen.

*¶ The xxi. Sunday after Trinitie.*

*The Collect.*

**G**RANT we beseech thee mercifull Lord, to thy faithfull people pardon and peace, that they may be cleansed from all their sinnes, and serue thee with a quiet mind, through Iesus Christ our Lord.

*The Epistle. Ephes. 6.*

**M**Y brethren, be strong through y Lord, & through the power of his might, Put on all the armour of God, that yee may stand against all the assaults of the deuill. For we wresle not against flesh and blood, but against rule, against power & worldly rulers, euen gouernours of the darkenes of this world, against spirituall craftines in heavenly things. Wherefore take vnto you the whole armour of God that ye may be able to resist in the euill day, & stand perfect in all things. Stand therefore, and your loynes gird with the truth, hauing on the breastplate of righteousness, and hauing shooes on your feet, that ye may be prepared for the Gospel of peace. Aboue all take to you the shield of faith, wherewith yee may quench all the fiery darts of the wicked, and take the helmet of saluation, and the sword of the Spirit, which is the word of God. And pray alwayes with all maner of prayer & supplications in the spirit, and watch thereunto with all instance and supplication for all Saints, and for me, that utterance may be given vnto me, that I may open my mouth freely to vtter the secrets of y Gospel, (wherof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

*The Gospel. Iohn 4.*

**T**Here was a certaine Ruler, whose sonne was sicke at Capernaum. Assoone as the same heard that Iesus was come out of Iury into Galile, hee went vnto him and besought him that he would come down and heale his sonne for he was euen at the point of death.

Then

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Then said Iesus vnto him, Except ye see signes & wonders, yee wil not beleene. The ruler said vnto him, Sir, come downe, or euer that my son die. Iesus saith vnto him, Go thy way, thy son liueth. The man beleued the word that Iesus had spoken vnto him, & he went his way. And as hee was going downe, the seruants met him, & told him, saying, Thy son liueth. Then enquired he of them the houre when he began to amend. And they said vnto him, Yesterday at the seuenth houre the fever left him. So the father knew that it was the same houre in the which Iesus said vnto him, Thy son liueth. And hee beleued and al his household. This is againe the second miracle that Iesus did, when he was come out of Iury into Galile.

*The xxij. Sunday after Trinity.*

*The Collect.*

**L**ord, wee beseech thee to keepe thy household the Church in continuall godlinesse, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good works, to the glory of thy Name, through Iesus Christ our Lord.

*The Epistle. Phil. 1.*

**I** Thanke my God with all remembrance of you, alwayes in al my prayers for you, and pray with gladnes, because ye are come into the fellowship of y<sup>e</sup> Gospel, from the first day vntill now: and am surely certified of this, that he which hath begun a good work in you shal performe it vntill the day of Iesus Christ, as it becometh me that I should so iudge of you al because I haue you in my heart forasmuch as ye are al companions of grace with me such in my bonds, and in the defending and establishing of the Gospel. For God is my record, how greatly I long after you all, from the very heart roote in Iesus Christ. And this I pray, that your loue may increase yet more and more in knowledge, and in al vnderstanding, that ye may accept the things that are most excellent, that ye may be pure, & such as offend no man, vntill the day of Christ, being filled with the fruit of righteousness, which cometh by Iesus Christ, vnto the glory and praise of God.

*The Gospel. Mat. 18*

**P**eter said vnto Iesus, Lord, how oft shal I forgive my brother if he sinne against me? till seven times? Iesus saith vnto him, I say not vnto thee, Vntil seven times

## The xxiiij. Sunday after Trinity.

times: but seventy times seven times. Therefore is the kingdom of heaven likened vnto a certaine man that was a King, which would take accounts of his seruants. And when he had begun to reckon one was brought vnto him which ought him ten thousand talents: but forasmuch as he was not able to pay, his Lord commanded him to be sold, & his wife & children, and all that he had, & paiement to be made. The seruant fel down and besought him, saying, Sir, haue patience with me, and I wil pay thee all. Then had the Lord pity on that seruant, & loosed him, & forgave him the debt. So the same seruant, went out, and found one of his fellowes which ought him an hundred pence: & he laid hands on him, and tooke him by the throat, saying, Pay that thou owest. And his fellow fel down, & besought him, saying, Haue patience with me, and I wil pay thee all, And he would not, but went & cast him into prison, til he should pay the debt. So when his fellowes saw what was done, they were very sory & came and told vnto their Lord all that had happened. Then his Lord called him, & said vnto him, O y vngracious seruant, I forgane thee all the debt when thou desiredst me: shouldst not thou also haue had compassion on thy fellow, euen as I had pity on thee? And his lord was wroth, and deliuered him to the gaolers, til he should pay all that was due vnto him. So likewise shall my heauenly Father do also vnto you. If yee from your hearts forgine not euery one his brother their trespasses.

*The xxiiij. Sunday after Trinity. The Collect.*

**G**od our refuge and strength, which art the author of all godlinesse, be readie to heare the deuout praiers of thy Church, and grant that those things which we aske faithfully, we may obtaine effectually, through Iesus Christ our Lord.

*The Epistle. Phil. 3.*

**B**rethren, be folowers together of me, & looke on them, which walk, euen so as ye haue vs for an example. For many walke (of whom I haue told you often, and now tell you weeping) that they are the enemies of the crosse of Christ, whose end is damnation, whose belly is their god, & glory to their shame, which are worldly minded. But our conuersatio is in heauen, from whence we look for the Sauiour, euen the Lord Iesus

## The xxiiiij. Sunday after Trinity.

Iesus Christ, which shall change our vile body, that he may make it like vnto his glorious body, according to the working, whereby hee is able alio to subdue all things vnto himselfe.

*The Gospel. Mat. 23.*

**T**hen the Pharisees went out, and tooke counsell how they might tangle him in his words. And they sent out vnto him their disciples with Herodis servants, saying, Master we know that thou art true, & teachest the way of God truly, neither carest thou for any man, for thou regardest not the outward appearance of men. Tell vs therefore, how thinkest thou? Is it lawfull that tribute be giuen to Cesar, or not? But Iesus peccining their wickednes, said, why tempt ye me ye hypocrites? shew me the tribute money. And they tooke him a peny, and said vnto them, Whose is this image and superscription? They said vnto him, Cessars. Then said he vnto them, Giue therefore vnto Cesar, the things which are Cessars, and vnto God, those things which are Gods. When they heard these words, they marvelled, & left him, & went their way.

*¶ The xxiiiij. Sunday after Trinity.*

*The Collect.*

**L**ord we beseech thee assaile thy people from their offences, that through thy bountifull goodnesse, we may be deliuered from the bands of all those sins, which by our frailty wee haue committed. Grant this, &c.

*The Epistle. Colos. 1.*

**W**Ee giue thanks to God the Father of our Lord Iesus Christ, alwaies for you in our prayers. For we haue heard of your faith in Christ Iesus, and of the loue which you beare to al Saints, for y<sup>e</sup> hopes sake w<sup>h</sup> is laid vp in store for you in heauen. Of which hope ye heard before by the true word of y<sup>e</sup> Gospel, which is come vnto you, euen as it is into all the world, and is fruitfull, as it is also among you from the day in the which ye heard of it, & had experience in the grace of God, through the truth, as ye learned of Epaphra our deare fellow seruant, which is for you a faithfull minister of Christ, which also declared vnto vs your loue which ye haue in the spirit. For this cause we also, euen since the day we heard of it, haue not ceased to pray for you, & to desire that ye might be fulfilled with the

## The xxv. Sunday after Trinitie.

knowledge of his will, in all wisdom and spiritual understanding, that yee might walke worthy of the Lord, that in all things ye may please, being fruitfull in all good workes, and increasing in the knowledge of God, strengthened with all might, thorow his glorious power, vnto all patience and long suffering, with ioyfullnesse: giuing thanks vnto the Father, which hath made vs meet to be partakers of the inheritance of the Saints in light.

*The Gospel. Mat. 9.*

**W**Hile Iesus spake vnto the people, Behold, there came a certain ruler, & worshipped him, saying My daughter is euen now deceased, but come and lay thine hand vpon her, & she shall liue. And Iesus arose & followed him, and so did his disciples. And behold a woman which was diseased with an issue of blood twelue yeres, came behind him, and touched the hem of his vesture For she said within herselfe If I may touch but euen his vesture only, I shall be safe. Ent Iesus turned him about, & when he saw her, he said, Daughter be of good comfort, thy faith hath made thee safe And the woman was made whole euen in that same time. And when Iesus came into the rulers house, & saw the minstrels & people making a noise, he said vnto them Get you hence, for the maid is not dead, but sleepeth, And they laughed him to scorne. But when the people were put forth, he went in, and tooke her by the hand and said, Damsel arise. And the damsel arose. And this noise was abroad in all that land.

*The xxv. Sunday after Trinitie.*

*The Collect.*

**S**Tirre vp we beseech thee, O Lord, the wils of thy Staithfull people, & they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Iesus Christ our Lord, Amen.

*The Epistle. Iere. 23.*

**B**Ehold, the time commeth, saith the Lord, & I will raise vp the righteous branch of David, which king shall beare rule, & he shall prosper with wisdom, & shall set vp equitie and righteousness againe in earth. In his time shall Iuda be saved, and Israel shall dwell without feare. And this is the name that they shall call him, euen the Lord our righteousness. And therefore behold, the time commeth, saith the Lord, that it shall be

no



## On S. Andrewes day.

no more said, The Lord liueth which brought the children of Israel out of the land of Egypt : but, the Lord liueth, which brought forth and led the seed of the house of Israel out of the North land, and from all countreys where I haue scattered them, and they shall dwell in their owne land againe.

*The Gospel. Iohn 6.*

**W**Hen Iesus list vp hiseies, & saw a great cōpany come vnto him, he saith vnto Philip. Whence shall we buy bread, that these may eat? This he said to proue him, for he himselfe knew what he would doe. Philip answered him, Two hundred peniworth of bread, are not sufficient for them, that euery man may take a little. One of his disciples (Andrew Simon Peters brother) said vnto him, There is a lad here, which hath fīue barley loaves and two fishes, but what are they among so many? And Iesus laid, Make the people sit downe, There was much grasse in the place. So the men sate downe in number about fīue thousand. And Iesus tooke the bread, & when he had ginen thanks, he gaue to his disciples, and the disciples to them that were let downe, and likewise of the fishes, as much as they would. When they had eaten enough hee saith vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meat of the fīue barley loaves, which broken meat remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) said, This is of a trueth, the same Prophet that should come into the world.

*¶ If there be any moe Sundayes before Aduent Sunday, so supply the same. shall be taken the seruice of some of those Sundayes that were omitted betwene the Epiphany and Septuagesima.*

*¶ On S. Andrewes day.*

*The collect.*

**A**lmightie God which didst giue such grace vnto thy holy Apostle S. Andrew, that he readily obeyed the calling of thy Son Iesus Christ, and followed him without delay. Grant vnto vs all, that wee being called by thy holy word, may forthwith giue ouer our selues obediently to follow thy holy commandments, through the same Iesus Christ our Lord.

## On S. Andrewes day.

*The Epistle. Rom. 10.*

**I**F thou knowledg with thy mouth that Iesus is the Lord, and beleue in thine heart, that God raised him vp from death, thou shalt be safe. For to beleeue with the heart iustifieth, & to knowledg with the mouth, maketh a man safe: For the Scripture saith, Whosoever beleueth on him, shall not bee confounded. There is no difference betweene the Iew and the Gentile: for one is Lord of all, which is rich vnto all that call vpon him. For whosoever doth call on the Name of  $\gamma$  Lord, shall be safe. How then shall they call on him, on whom they haue not beleued? How shall they beleue on him, of whom they haue not heard? How shall they heare without a Preacher? And how shall they preach without they be sent? As it is writtē, How beautifull are the feet of them which bring tydings of peace, and bring tydings of good things? but they haue not all obeyed the Gospel. For Esay saith, Lord, Who hath beleued our sayings? So then saith commeth by hearing, and hearing commeth by the word of God. But I aske, Haue they not heard? No doubt their sound went out into all lands, and their words into the ends of the world. But I demand, whether Israel did know, or no? First Moses saith, I will prouoke you to emie by them that are no people, by a foolish nation, I will anger you. Esay after that is bold, and saith, I am found of them that sought mee not, I am manifest vnto them that asked not after me. But againe Israel hee saith, All day long haue I stretched forth my handes vnto a people that beleueth but speaketh against me.

*The Gospel. Matt. 4.*

**A**S Iesus walked by the sea of Galile, hee saw two brethren, Simon which was called Peter, and Andrew his brother casting a net into the sea. (For they were fishers.) And he said vnto them, Follow me, and I will make yon to become fishers of men. And they straightway left their nets, and followed him. And when he was gone forth from thence, hee saw other two brethren, James the Sonne of Zebedee, and Iohn his brother, in the ship with Zebedee their father, mending their nets, and he called them: and they immediately left the ship and, their father, and followed him.

## On S. Thomas day.

*On S. Thomas day.*

*The Coll. El.*

**A**lmighty & euermlasting God, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to be doubtfull in thy sons resurrection: grant vs so perfectly, & without all doubt to beleue in thy Son Iesus Christ, that our faith in thy sight neuer be reprooued. Heare vs, O Lord, through the same Iesus Christ, to whom with thee, &c.

*The Epistle. Ephes. 3.*

**N**ow ye are not strangers, nor forreiners, but citizens with the Saints, & of the household of God, and are built vpon the foundation of the Apostles & Prophets, Iesus Christ himself being the head corner stone, in whom what building soeuer is coupled together, it groweth to an holy temple of the Lord, in whom alio ye are built together, to bee an habitation of God, through the holy Ghost.

*The Gospel. Iohn. 20.*

**T**homas one of the twelue, which is called Didymus, was not with them when Iesus came. The other disciples therefore said vnto him We haue seen the Lord. But hee said vnto them, Except I see in his hands the print of the nailes, and put my finger into the print of the nailes, & thrust my hand into his side. I will not beleue. And after eight daies, againe his disciples were within, & Thomas with them. Then came Iesus when the doores were shut, & stood in the midst and said, Peace be vnto you. And after that he said to Thomas, Bring thy finger hither & see my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeuing. Thomas answered, and said vnto him, My Lord and my God. Iesus said vnto him, Thomas, because thou hast seene mee, thou hast beleued, blessed are they that haue not seene, and yet haue beleued. And many other signes truly did Iesus in the presence of his disciples which are not written in this Booke. These are written, that yee might beleue that Iesus Christ is the Sonne of God, and that (in beleeuing) ye might haue life through his Name.

*The conversion of Paul. The Collect.*

**G**OD, which hast taught all the world, through the preaching of thy blessed Apostle Saint Paul:

## Conuerſion of Paul.

Grant wee beſeech thee, that we which haue his wonderfull conuerſion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Ieſus Chriſt our Lord.

*The Epiſtle. Actes 9.*

**A**ND Saul yet breathing out threatenings & ſlaugh-  
ter againſt the diſciples of y<sup>e</sup> Lord, went vnto the  
hij Priest, & deſired of him letters to carry to Damas-  
co to the Synagogues, that if he found any of this way  
(were they men or women) hee might bring them  
bound to Hieruſalem. And when he iourneyed, it for-  
tuned, y<sup>e</sup> as hee was come nigh to Damasco, ſuddenly  
there ſhined round about him a light from heauen, &  
he fell to the earth, and heard a voice ſaying vnto him,  
Saul, Saul, why perſecuteſt thou mee? And he ſaid,  
What art thou, Lord? And the Lord ſaid, I am Ieſus  
whom thou perſecuteſt. It is hard for thee to kick a-  
gainſt y<sup>e</sup> prick. And he both trembling & aſtonied, ſaid,  
Lord, what wilt thou haue me to doe? And the Lord  
ſaid vnto him, Arise, and go into the city, & it ſhalbe  
told thee what thou muſt doe. The men which iour-  
neyed with him, ſtood amazed, hearing a voice but  
ſeeing no man. And Saul aroſe from the earth, & when  
he opened his eyes, he ſaw no man. But they led him  
by the hand, & brought him into Damasco. And hee  
was three daies without ſight, & neither did eate nor  
drinke. And there was a certain diſciple at Damasco  
named Ananias, and to him ſaid the Lord in a viſion,  
Ananias. And he ſaid, Behold, I am here, Lord. And y<sup>e</sup>  
Lord ſaid vnto him, Arise & goe into the ſtreet which  
is called Straight, And ſeeke in the houſe of Iudas af-  
ter one called Saul of Tarsus. For behold, he praieth,  
& hath ſeen in a viſion a man named Ananias coming  
in vnto him, & putting his hands on him, y<sup>e</sup> hee might  
receiue his ſight. Then Ananias answered, Lord, I haue  
heard by many of this man, how much euill he hath  
done to thy Saints at Hieruſalem, and here he hath au-  
thority of the high Priests to bind all that call on thy  
Name. The Lord ſaid vnto him, Go thy way: for he is  
a choſen veſſel vnto me, to beare my Name before the  
Gentiles, and Kings, & the children of Iſrael. For I wil  
ſhew him how great things hee muſt ſuffer for my  
names ſake. And Ananias went his way, & entred into  
y<sup>e</sup> houſe, & put his hands on him, & ſaid Brother Saul,  
the

## The purification of Mary.

the Lord that appeared vnto thee in the way as thou camest, hath sent mee that thou mightest receiue thy sight, & be filled with the holy Ghost. And immediately there fell from his eyes as it had bin scales, & he receiued sight. & arose, and was baptised, and receiued meat, & was comforted. Then was Saul certaine daies with the disciples which were at *Damasco*: & straightway he preached Christ in the Synagogues, how that he was the Son of God. But all that heard him, were amased and said, Is not this he that spoiled them that called on this Name in Hierusalem, and came hither for that intent, *¶* he might bring them bound vnto *¶* high Priests? But Saul increased the more in strength, and confounded the Iewes which dwelt at *Damasco*, affirming that this was very Christ.

*The Gospel. Mat. 19.*

**P**eter answered and saide vnto Iesus, Beholde, wee haue forsaken all and followed thee, what shal we haue therefore? Iesus said vnto them, Verely I say vnto you, that when the Sonne of man shal sit in the seat of his Maiestie, ye that haue followed me in the regeneration, shal sit also vpon twelue seats, and indge the twelue tribes of Israel. And euery one that forsaketh house, or brethen, or sisters, or father, or mother. or wife, or children, or lands for my Names sake, shal receiue an hundred fold, and shall inherit euerlasting life. But many that are first shall bee last, and the last shall be first.

*¶ The purification of S. Mary the Virgin.*

*The Collect.*

**A**lmighty & euerlasting God, we humbly beseech thy Maiesty, that as thy only begotten Sonne was this day presented in the Temple in substance of our flesh, so grant that wee may bee presented vnto thee with pure & cleane minds by Iesus Christ our Lord.

*The Epistle.*

*¶ The same that is appointed for the Sunday.*

*The Gospel. Luke 2.*

**W**hen the time of her purification (after the law of Moses) was come, they brought him to Ierusalem, to present him to *¶* Lord (as it is written in the law of the Lord. Enery manchild that first openeth *¶* matrix, shalbe called holy to the Lord) and to offer (as it is said in the Law of the Lord.) a paire of Turtle

## On S. Matthias day.

doers, or two yong pigeons. And behold, there was a man in Ierusalem, whose name was Simeon, and the same man was iust and godly, & looked for the consolation of Israel, and the holy Ghost was in him. And in answere had he receiued of the holy Ghost, that he should not see death, except he first saw the Lord Christ. And he came by inspiration into the Temple.

*g On S. Matthias day.*

*The Collect.*

**A**lmighty God, which in the place of the traitour Iudas, dost chuse thy faithfull seruant Matthias, to be of the number of the twelve Apostles Grant that thy Church, being alway preserved from false apostles, may be ordered and guided by faithfull and true pastors, through Iesus Christ our Lord.

*The Epistle. Actes 1.*

**I**N those dayes Peter stood vp in the mids of the disciples, and said. (The number of names that were together, were about an hundred and twenty) Yee men and brethren, this Scripture must needs haue bin fulfilled, which the holy Ghost through the mouth of Dauid spake before of Iudas, which was guide to them that took Iesus. For he was numbred with vs, and had obtained fellowship in this ministration. And y same hath now possessed a plat of ground, with the reward of iniquitie, and when he was hanged, burst asunder in the middles, & all his bowels gushed out. And it was knowen vnto all the inhabiteurs of Ierusalem, in so much that the same field is called in th. it mother tongue, *Aniellama*, that is to say, The bloody field, For it is written in the booke of Psalmes, His habitation be void, and no man be dwelling therein, and his bishopricke let another take. Wherefore of these men which haue companied with vs (all the time that the Lord Iesus had all his conuersation among vs, beginning at the Baptisme of Iohn, vnto that same day that he was taken vp. I shew vs) must one be ordeined to be a witness with vs of his resurrection. And they appointed two, Ioseph which is called Barlabas (whose surname was Iudas) and Matthias. And when they prayed they said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast cholen, that he may take the roome of this ministration and Apostleship, from which Iudas by transgression fel, that he mighte

## The Annunciation of Mary.

might go to his owne place. And they gaue forth their lots, and the lot fell on Matthias, and hee was counted with the eleuen Apostles.

*The Gospel. Mat. 11.*

**I**N that time Iesus answered and said, I thanke thee (O Father) Lord of heauen and earth, because thou hast hid these things from the wise & prudent, & hast shewed them vnto babes: Verely Father, euen so was it thy good pleasure. All things are given vnto me of my Father: And no man knoweth the Sonne, but the Father: neither knoweth any man the Father, saue the Sonne, and he to whomsoever the Son will open him, Come vnto me all ye that labour and are laden, and I will ease you. Take my yoke vpon you, and learne of me: for I am meeke and lowly in heart, and yee shall find rest vnto your soules: for my yoke is casie, and my burden is light.

*g The Annunciation of Mary.*

*The Collect.*

**W**E beseech thee Lord powre thy grace into our hearts, that as we haue knowen Christ thy Sons incarnation by the message of an Angei, so by his crosse & passion we may bee brought vnto the glory of his resurrection, through the same Christ our Lord.

*The Epistle. Esay. 7.*

**G**od spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height aboue. Then said Ahaz, I wil require none, neither wil I tempt the Lord. And he said, Hearken to, ye of the house of Dauid. Is it not enough for you that ye be grieuous vnto men, but ye must grieue my God also? And therefore the Lord shal giue you a token: Behold, a virgin shall conceive and beare a sonne, and thou his mother shalt call his name Emmanuel. Butter & hony, shal be eat, that he may knowe & refuse the euil, & chuse y good.

*The Gospel. Luke 1.*

**A**ND in the sixt month the Angel Gabriel was sent from God vnto a citie of Galile, named Nazareth, to a virgin spoused to a man whose name was Ioseph, of the house of Dauid, & the virgins name was Mary. And the Angel went in vnto her, and said, Hail ful of grace. The Lord is with thee, blessed art thou among womē. When she saw him, she was abashed at his saying.

## On S. Markes day.

laying, and caſt in her mind what maner of ſalutation that ſhould be. And the Angel ſaid vnto her. eare not Mary, for thou haſt found grace with God: behold, thou ſhalt conceive in thy womb, & beare a Sonne, & ſhalt cal his name Ieſus. He ſhal be great, and ſhall be called the Son of the Higheſt. And the Lord God ſhal giue vnto him the ſeat of his father Dauid, & he ſhal reigne ouer the houſe of Iacob for euer, & of his kingdom there ſhal be none end. Then ſaid Mary to the Angel, How ſhall this be, ſeeing I know not a man? And the Angel answered, and ſaid vnto her, The holy Ghoſt ſhal come vpon thee, & the power of the Higheſt ſhal ouer ſhadow thee. Therefore alſo that holy thing which ſhal be borne, ſhall bee called the Son of God. And behold thy couſin Elizabeth, ſhe hath alſo conceived a ſonne in her age, & this is the fixt month which was called barren: for with God nothing ſhal be vnpoſſible. And Mary ſaid, Behold the handmaid of the Lord, bee it vnto me according to thy word. And the Angel departed from her.

*g On S. Markes day.*

*The Collekt.*

**A**lmighty God, which haſt inſtruded thy holy Church with the heavenly doctrine of thy Euangelist S. Marke, giue vs grace that wee bee not like children carried away with every blaſt of vaine doctrine: but firmly to bee eſtabliſhed in the truth of thy holy Goſpel, through Ieſus Chriſt, &c.

*The Epiſtle. Ephes. 4.*

**V**Nto every one of vs is giuen grace, according to the measure of the gift of Chriſt. Wherefore hee ſaith, When he went vp on high, he led captivity captive and gaue gifts vnto men, That he aſcended what meaneth it, but that he alſo deſcended firſt into the lower parts of the earth: He that deſcended, is euen the ſame alſo that aſcended vp about all heauens, to fulfill all things. And the very ſame made ſome Apoſtles ſome Prophets, ſome Euangelists, ſome ſhepherds & teachers, to the edifying of the Saints, to the worke and adminiſtration, euen to the edifying of the body of Chriſt: til we al come to the vntity of the faith & knowledge of the Son of God, vnto a perfect man, vnto the measure of the full perfect age of Chriſt: we henceforth ſhould be no more children, waivering  
and



## S. Philip and Iames day.

and caried about with euery wind of doctrine, by the wilnesse of men, through craftinesse, whereby they lay wait for vs, to deceiue vs. But let vs follow the truth in loue, & all things grow in him, which is the head, euen Christ: in whom if all the body be coupled and knit together throughout euery ioynt, wherewith one minisreth to another (according to the operation, as euery part hath his measure) he increaseth the body vnto the edifying of it selfe through loue.

*The Gospel, Iohn 15.*

**I** Am the true vine, & my Father is an husbandman  
**E**uery branch that beareth not fruit in me, he wil take away: & euery branch that beareth fruit, wil he purge y<sup>e</sup> it may bring forth more fruit. Now are yee cleane thorow y<sup>e</sup> words which I haue spoken vnto you. Bide in me, and I in you. As the branch cannot beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me: I am y<sup>e</sup> vine, ye are the branches: he that abideth in mee and I in him, the same bringeth forth much fruit: for without me can ye doe nothing. If a man bide not in me, he is cast forth as a branch, & is withered, & men gather them & cast the into the fire, & they burne. If yee abide in me, & my words abide in you, aske what ye wil, & it shalbe don for you. Herin is my Father glorified, that yee beare much fruit, and become my disciples. As the Father hath loued me, euen so also haue I loued you. Continue you in my loue. If ye keep my commandment, ye shall abide in my loue: euen as I haue kept my Fathers commandments, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

*On S. Philip and Iames day*

*The Collect.*

**A** Almighty God, whom truly to know is euertlasting life: grant vs perfectly to know thy Soune Iesus Christ to be the Way, the Truth and the Life, as thou hast taught S. Philip and other the Apostles, through Iesus Christ our Lord.

*The Epistle. Iames 1.*

**I** Ames y<sup>e</sup> seruant of God; & of the Lord Iesus Christ  
 I sendeth greeting to the twelue tribes that are scattered abroad. My brethren, count it for an exceeding ioy, when yee fall into diuers temptations: knowing  
this,

## On S. Philip and Iames day.

this, that the trying of your faith gendreth patience: and let patience haue her perfect worke, that ye may be perfect and sound, lacking nothing. If any of you lack wisdom, let him aske of him that giveth it, euen God which giveth to al men indifferently, & casteth no man in the teeth, and it shalbe ginen him. But let him aske in faith, and wauer not. For he that doubteth, is like a wane of y<sup>e</sup> sea, which is toft of the windes, and caryed with violence: neither let that man think that he shal receiue any thing of the Lord. A waue- ring minded man is vnstable in al his wayes. Let the brother which is low of degree, reioyce when hee is exalted Againe. let him that is rich, reioyce when he is made low. For euen as the floure of the grasse shall he passe away. For as the sun riseth with heat, and the grasse withereth, and his floure falleth away, and the beauty of the fashion of it perisheth, euen so shal the rich man perish in his wayes. Happy is the man that endureth temptation: for when he is tryed, he shal receiue the crowne of life, which the Lord hath promised to them that loue him.

*The Gospel. Iohn 14.*

**A**ND Iesus said to his disciples, Let not your hearts be troubled. Ye beleene in God, beleene also in me. In my Fathers house are many mansions. If it were not so, I would haue told you. I go to prepare a place for you. And if I goe to prepare a place for you, I will come againe and receiue you, euen vnto my self, that where I am, there may ye be also. And whether I goe ye know, & the way ye know. Thomas said vnto him, Lord, we know not whither thou goest. And how is it possible for vs to know the way? Iesus saith vnto him, I am the Way, & the Truth, & the Life. No man cometh to the Father, but by me. If ye had knowen me, ye had knowen my Father also: & now ye know him, and haue seen him. Philip saith vnto him, Lord shew vs the Father, and it sufficeth vs. Iesus saith vnto him, Haue I been so long time with you, and yet hast thou not knowen me? Philip, he that hath seene mee, hath seene my Father: and how sayest thou then, Shew vs the Father? Beleeneft not thou that I am in the Father, and the Father in me? The words that I speake vnto you, I speake not of my selfe. But the Father y<sup>e</sup> dwelleth in mee, is he that doth the workes. Beleue me that

## On S. Barnabas day.

that I am in the Father, and the Father in me: Or else beleue me for the works sake, Verely, verely, I say vnto you, He that beleueth on me, the works that I doe, the same shalbe do also: and greater works then these shall he doe, because I go vnto my Father. And whatsoeuer ye aske in my Name, that I will doe, that the Father may be glorified by the Sonne, If ye shall aske any thing in my Name, I will doe it.

¶ On S. Barnabas day.

*The Collect.*

**L**ord Almighty, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost, let vs not be destitute of thy manifold gifts, nor yet of grace to vse them alway to thine honour and glory through Iesus Christ our Lord.

*The Epistle. Actes 11.*

**T**hings of these things came vnto the eares of the Congregation which was at Ierusalem. And they sent forth Barnabas that he should go vnto Antioch: which when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lord. For he was a good man, & full of the holy Ghost, and of faith, and much people was added vnto the Lord. Then departed Barnabas to Tarsus to seeke Saul: and when he had found him, he brought him to Antioch. And it chanced that a whole yere they had their conuersation with the Congregation there, and taught much people, insomuch that the disciples of Antioch were the first that were called Christen. In those daies came Prophets from the citie of Ierusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the spirit, that there should be great dearth thorowout all the world: which came to passe in the Emperour Claudius dayes. Then the disciples every man according to his abilitie, purposed to send succour vnto the brethren, which dwelt in Iury: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul.

*The Gospel. Iohn 15.*

**T**his is my comādemēt that ye loue together as I haue loved you. Greater lone hath no man then this, that a man bestow his life for his friends. Ye are my friends, if ye do whatsoeuer I comāde you, Hence forth

## On S. Iohn Baptists day.

forth cal I not you seruants, for y<sup>e</sup> seruant knoweth not what his lord doth. But you haue I called friends: for all things y<sup>e</sup> I haue heard of my Father, I haue opened vnto you. Yee haue not chosen me, but I haue chosen you, and ordained you to go and bring forth fruit, and that your fruit should remaine, that whatsoeuer yee aske of the Father in my Name, he may giue it you.

*g On S. Iohn Baptists day.*

*The Collect.*

**A**lmightie God, by whose providencethy seruant Iohn Baptist was wonderfully borne, and sent to prepare the way of thy Son our Saniour, by preaching of penance: make vs so to follow his doctrine & holy life, that we may truly repent, according to his preaching, and after his example constantly speake the trueth, boldly rebuke vice, and patiently suffer for the trueths sake, through Iesus Christ, &c.

*The Epistle. Esa. 40.*

**B**E of good cheere my people, O ye Prophets comfort my people, saith your God, comfort Ierusalem at the heart, and tell her that her trauaile is at an end, that her offence is pardoned, that she hath receiued at the Lords hand sufficient correction for all her sins. A voice cried in the wildernes, Prepare the way of the Lord in the wildernes, make straight the path for our God in the desert. Let all valleys be exalted, & euery mountaine and hill be laid low. What so is crooked let it be made strait, & let the rough be made plain fields. For the glory of the Lord shall appeare and all flesh shall at once see it. For why, the mouth of the Lord hath spoken it. The same voyce spake, Now cry, and the Prophet answered. What shall I cry, That all flesh is grasse, and that all y<sup>e</sup> goodliness thereof is as the flower of the field. The grasse is withered, y<sup>e</sup> flower fallet away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Nevertheless, whether the grasse wither, or that y<sup>e</sup> flower fade away, yet the word of our God endureth for ever. Goe vnto the high hill (O Sion) thou y<sup>e</sup> bringest good tidings lift vp thy voyce with power, O thou Preacher Ierusalem, lift it vp without feare, & say vnto the cities of Iuda, Behold, your God, behold the Lord God shall come with power, and beare rule with his arme, Behold he bringeth his treasure with him, and his works

goe

## On S. Iohn Baptists day.

goe before him. Hee shall feed his flock like a shep-  
man. Hee shall gather the lambes together with his  
arme, and eary them in his bosome, and shal kindly  
entreat those that beare yong.

*The Gospel. Luke 1.*

**E**Lizabeths time came that shee should be deliue-  
red, & she brought forth a son. And her neighbors  
and her consins heard say how the Lord had shewed  
great mercy vpon her, and reioyced with her. And it  
fortuned that in the eight day they came to circum-  
cise the child, and called his name Zachary, after the  
name of his father. And his mother answered & said,  
Not so, but his name shalbe called Iohn. And they said  
vnto her, There is none of thy kindred that is named  
with this name. And they made signes to his father,  
how he would haue him called. And he asked for wri-  
ting tables, and wrote, saying, His name is Iohn, And  
they marneiled al. And his mouth was opened imme-  
diatly, & his tongue also, & hee spake & praised God.  
And feare came on al the that dwelt night vnto him.  
And al these sayings were noised abroad throughout  
al the high conuntry of Iury, & they y heard the laide  
them vp in their hearts, saying, What maner of child  
shal this be? And the hand of the Lord was with him.  
And his father Zacharias was filled with the holy  
Ghost, & prophesied saying, Praised be the Lord God  
of Israel, for he hath visited and redeemed his people.  
And hath raised vp a horne of saluation vnto vs in the  
house of his seruant David, euen as he promised by y  
mouth of his holy Prophets, which were since y world  
began, That we should be saued from our enemies, &  
from the hand of al that hate vs. That he would deale  
mercifully with our fathers, and remember his holy  
covenant. That he would perform the oth which hee  
sware to our father Abraham, for to giue vs, That we  
being deliuered out of y hnds of our enemies, might  
serue him without feare all the daies of our life, in  
such holinesse, & righteounesse, as are acceptable for  
him. And thou child shalt be called the Prophet of  
the highest: for thou shalt goe before the face of the  
Lord to prepare his wayes. To giue knowledge of  
saluation vnto his people, for the remission of finnes,  
Through the tender mercy of our God, whereby the  
day spring from an high hath visited vs. To giue light  
to

## On S. Peters day.

to them that sit in darknesse, and in the shadow of death, and to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in wildernesse, til the day came when he should shew himselfe vnto the Israelites.

*On S. Peters day.*

*The C. B. B.*

**A**lmighty God, which by thy Son Iesus Christ hast giuen to thy Apostle S. Peter many excellēt gifts, & commandedst him earnestly to feed thy flock: make (we beseech thee) al Bishops & Pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receiue the crowne of euerlasting glory through Iesus Christ our Lord.

*The Epistle. Actes. 12.*

**A**T the same time Herod the king stretched forth his hand to vex certaine of the Congregation, & he kill'd Iames <sup>ys</sup> brother of Iohn with <sup>ys</sup> sword. And because hee saw it pleased the Iewes, hee proceeded further, & took Peter also. Then were <sup>ys</sup> daies of sweet bread. And when hee had caught him, he put him in prison also, & deliuered him to foure quateruions of souldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison but prayer was made without ceasing of the congregation vnto God for him. And when Herod would haue brought him out vnto the people, <sup>ys</sup> same night slept Peter betweene two souldiers, bound with two chains, & the keepers before the doore kept <sup>ys</sup> prison. And behold, the Angel of the Lord was there present, & a light shined in the habitation, & he smote Peter on the side, & stirred him vp saying, Arise vp quickly. And his chaines fell from his hands. And the Angel said vnto him, Gird thy self and bind on thy sandales. And so hee did. And he said vnto him, Cast thy garment about thee, & follow me. And he came out and followed him, and wist not that it was truth which was done by the Angel, but thought he had seen a vision. When they were past the first & second watch, they came vnto the yron gate that leadeth vnto the city, which opened to them by the owne accord. And they went out and passed thorow one street, & forthwith the Angel departed from him. And when Peter was come to himself, he said, Now I know of a surety that

## On S. Iames day.

that the Lord hath sent his Angel and hath deliuered me out of the hand of Herod, and from all the waiting of the people of the Iewes.

*The Gospel. Mat. 16.*

**W**Hen Iesus came into the coasts of the city which is called Cefarea Philippi, he asked his disciples, saying, Whom do men say, that I the Son of man am? They said, some say that thou art Iohn Baptist, some Elias, some Ieremias, or one of the Prophets. He saith vnto them, But whom say ye that I am? Simon Peter answered, and said, Thou art Christ the Sonne of the living God. And Iesus answered, and said vnto him, Happy art thou Simon the son of Ionas: for flesh and blood hath not opened that vnto thee, but my Father which is in heauen. And I say vnto thee that thou art Peter, and vpon this rocke will I build my Congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keyes of the kingdom of heauen. And whatsoeuer thou bindest on earth, shall be bound in heauen: and whatsoeuer thou loosest on earth, shall be loosed in heauen.

*¶ On S. Iames day.*

*The Collect.*

**G**RANT, O merciful God, that as thy holy Apostle S. Iames, leauing his father & all y<sup>e</sup> he had without delay was obedient vnto the calling of thy Son Iesus Christ, and followed him: so we forsaking all worldly & carnal affections may be euermore ready to follow thy commandements, through Iesus Christ our Lord.

*The Epistle. Actes 11.*

**I**N those dayes came Prophets from the city of Ierusalem vnto Antioch, And there stood vp one of them named Agabus, and signified by the spirit that there should be great dearth throughout al y<sup>e</sup> world, which came to passe in the Emperours Claudius daies. Then the disciples euery man according to his ability purposed to send succour vnto the brethren which dwelt in Iury: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul. At the same time Herod y<sup>e</sup> king stretched forth his hands to vex certaine of the Congregation. And he killed Iames the brother of Iohn with the sword. And because hee saw it pleased the Iewes, hee proceeded further, and tooke Peter also.

*The*

## On S. Bartholomewes day.

*The Gospel. Mat. 20.*

**T**hen came to him the mother of Zebedeus children, with her sons, worshipping him & desiring a certaine thing of him. And he said vnto her, What wilt thou? She laid vnto him, grant that these my two sons may sit, one on thy right hand, and the other on the left, in thy kingdome. But Iesus answered, and said. Ye wote not what ye aske. Are ye able to drinke of the cup that I shall drinke of? and to be baptized with the baptisme that I am baptized with? They said vnto him, We are. He said vnto them, Ye shal drinke indeed of my cup, & be baptized with the baptisme that I am baptized with: but to sit on my right hand and on my left, is not mine to giue, but it shall chance vnto them, that it is prepared for of my Father. And when the ten heard this, they disdained at y<sup>e</sup> two brethren. But Iesus called them vnto him, and said. Yee know that y<sup>e</sup> Princes of the nations haue dominion ouer the, & they y<sup>e</sup> are great men, exercise great authority vpon the. It shall not be so among you, But whosoever wil be great among you, let him be your minister and whosoever wil be chiefe among you, let him bee your seruant, euen as the Sonne of man came not to be ministred vnto, butto minister, and to giue his life a redemption for many.

*g On S. Bartholomewes day.*

*The Collect.*

**O** Almighty and euertlasting God, which hast giuen grace to thine apostle Bartholomew, truly to beleue and to preach thy word: Grant we beseech thee vnto thy Church, both to loue that he beleened, and to preach that he taught, through Christ our Lord.

*The Epistle. Actes 5.*

**B**y the hands of the Apostles were many signes and wonders shewed among the people, & they were all together with one accord in Solomons porch. And of other durst no man ioyne himselfe vnto them: neuertheles, the people magnified them. The number of them y<sup>e</sup> beleened in the Lord, both of men & women, grew more & more, insomuch that they brought the sick into the streets & laid them on beds, & couches, that at y<sup>e</sup> least way the shadow of Peter when he came by, might shadow some of the. There came also a multitude out of the cities round about, vnto Ierusalem, bringing



## On S. Matthewes day.

bringing sicke tolks, and them that were vexed with  
uncleane spirits, and they were healed euery one.

*The Gospel. Luke 22.*

**A**ND there was a strife among them, which of them  
should seeme to be the greatest. And he said vnto  
them. The kings of nations reigne ouer them, & they  
haue authority vpon them, are called gracious lords:  
but ye shall not so be. But he that is greatest among  
you, shalbe as the yonger, and he that is chiefe, shalbe  
as he that doth minister. For whether is greater, hee  
that sitteth at meat, or he that serueth? Is not he that  
sitteth at meat? But I am among you as one that mi-  
nistreth. Ye are they which haue bidden with mee in  
my temptations. And I appoint vnto you a kingdom,  
as my Father hath appointed vnto me, that ye may eat  
and drinke at my table in my kingdome, and sit on  
seats iudging the twelue tribes of Israel.

*¶ On S. Matthewes day.*

*The Collect.*

**A**Lmighty God, which by thy blessed Sonne diddest  
call Matthew from the receipt of custome, to be an  
Apostle and Euangelist: grant vs grace to forsake all  
conetous desires & inordinate loue of riches, and to  
follow thy said Sonne Iesus Christ, who liueth, &c.

*The Epistle. 2. Cor. 4*

**S**EEING we haue such an office, euen as God hath  
shad mercie on vs, we goe not out of kind, but haue  
cast from vs the cloaks of vn honesty, & walke not in  
craftines, neither handle we the word of God deceit-  
fully but open the truth, & report our selues to euery  
mans conscience in the sight of God. If our Gospel be  
yet hid, it is hid among the m that are lost, in whom  
the god of this world hath blinded the minds of them  
which beleue not, lest the light of the Gospel of the  
glory of Christ (which is the image of God) should  
shine vnto them. For we preach not our selues, but  
Christ Iesus to be the Lord & our selues your seruants  
for Iesus sake. For it is God that commandeth the  
light to shine out of darknes, which hath shined in our  
hearts, for to giue the light of the knowledge of the  
glory of God in the face of Iesus Christ.

*The Gospel. Mat. 9.*

**A**ND as Iesus passed forth from thence, he saw a ma-  
named Matthew, sitting at the receipt of custome: &

## S. Michael and all Angels day.

he said vnto him, Follow me, And he arose and follo-  
ed him. And it came to passe, as Iesus sat at meat in  
his house, behold, many publicanes also & sinners that  
came, sat downe with Iesus and his disciples. And  
when the Pharisees saw it, they said vnto his disciples,  
Why eateth your Master with publicans and sinners?  
But when Iesus heard that, he said vnto them, They  
that be strong need not the Physician, but they that  
are sick: Go ye rather and learne what that meaneth:  
I will haue mercy and not sacrifice. For I am come to  
call the righteous, but sinners to repentance.

*¶ On S. Michael and all Angels day.*

*The Collect.*

**E**Verlasting God, which hast ordained & confir-  
med the seruices of all Angels and men in a woun-  
derfull order, mercifully grant that they which alway  
doe thee seruice in heauen, may by thy appointment  
succour and defend vs in earth, through Iesus Christ  
our Lord.

*The Epistle. Apoc. 12.*

**T**Here was a great battell in heauen. Michael & his  
Angels fought with the dragon, and the dragon  
fought with his Angels, & preuailed not, neither was  
their place found any more in heauen. And the great  
dragon that old Serpent, called the Diuell, and Sata-  
nas was cast out, which deceiueth all the world. And  
he was cast into the earth, & his Angels were cast out  
also with him. And I heard a loud voyce, saying, In  
heauen is now made saluation and strength, and the  
kingdom of our God, and the power of his Christ. For  
the accuser of our brethren is cast down, which accu-  
sed them before God day and night. And they over-  
came him by the blood of the Lambe, and by the  
word of their testimony, and they loued not their  
lives vnto the death. Therefore reioyce yee heauens,  
and ye that dwell in them. Wo vnto the inhabitants  
of the earth, and of the sea, for the diuell is come  
downe vnto you which hath great wrath, because hee  
knoweth that he hath but a short time.

*The Gospel. Mat. 18.*

**A**T the same time, came the disciples vnto Iesus, say-  
ing, Who is the greatest in the kingdome of hea-  
uen, Iesus called a child vnto him, and set him in the  
midst of them, and said, Verely, I say vnto you, Except

## On S. Luke Euangelists day.

ye turne & become as children, ye shal not enter into the kingdome of heauen, Whosoener therefore humbleth himself as this child, that same is the greatest in the kingdome of heauen. And whosoener receiueth such a child in my name, receiueth mee. But who so doth offend one of these little ones which belene in me, it were better for him  $\bar{y}$  a millstone were hanged about his neck, & that he were drowned in the depth of the sea. Woe vnto the world, because of offences. Necessary it is that offences come, but woe vnto the man by whom the offence commeth. Wherefore, if thy hand or thy foot hinder thee, cut them off, and cast them from thee: It is better for thee to enter into life halt or maimed, rather then thou shouldest (having two hands or two feet) bee cast into euerlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee. It is better for thee to enter into life with one eye, rather then (having two eyes) to be cast into hel fire. Take heed that ye despise not one of these little ones: for I say vnto you, that in heauen their Angels do alwaies behold the face of my Father which is in heauen.

*G On S. Luke Euangelists day. The Collect.*

**A**lmighty God, which calledst Luke the Physician, whose praise is in the Gospel, to be a Physician of the soule, it may please thee by  $\bar{y}$  wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Iesus Christ our Lord.

*The Epistle. 2. Tim 4.*

**W**atch thou in all things, suffer affliction, do the work thorowly of an Euangelist, in fulfilment of thy office vnto the vttermost. Be sober: for I am now ready to be offered, & the time of my departing is at hand, I haue fought a good fight, I haue fulfilled my course, I haue kept  $\bar{y}$  faith. From henceforth there is laid vp for me a crown of righteousness, which the Lord  $\bar{y}$  is a righteous Iudge shal giue me at  $\bar{y}$  day: not vnto mee only, but to al them that loue his coming. Do thy diligence that thou mayest come shortly vnto me. For Demas hath forsake me, & leaue this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia: Titus vnto Dalmatia, onely Lucas is with mee. Take Marke, and bring him with thee, for hee is profitable vnto me for the ministratiō. And Tychicus haue

## On S. Simon and Iudes day.

haue I sent vnto Ephesus. The cloake y I left at Tre-  
ada with Carpus, whē thou comest bring with thee,  
and the bookes, but specially the parchment. Alexan-  
der the copper smith, did me much euill, the Lord re-  
ward him according to his deeds, of whom be thou  
ware also, for he hath greatly withstood our words.

*The Gospel. Luke 10.*

**T**He Lord appointed other seuentie (and two) also  
and sent them two & two before him into euery  
city & place whither he himself would come. There-  
fore he said vnto them, The harvest is great, but the  
labourers are few: pray ye therefore the Lord of the  
harvest, to send forth labourers into his harvest. Go  
your waies, behold, I send you forth as lambs among  
wolves. Beare no wallet, neither scrip, nor shoes and  
salute no man by the way. Into what house soener yee  
enter, first say, Peace be to this house. And if the son of  
peace be there, your peace shal rest vpon him: if not,  
it shal returne to you againe. And in the same house  
tary still, eating and drinking such as they giue, for  
the labourer is worthy of his reward.

*S. Simon and Iudes day.*

*The Collect.*

**A**lmighty God, which hast built thy congregation  
vpon the foundation of the Apostles & Prophets,  
Iesus Christ himselfe being the head corner stone,  
grant vs so to be ioyned together in vniuersity of spirit, by  
their doctrine, that we may be made an holy Temple,  
acceptable to thee, through Iesus Christ our Lord.

*The Epistle. Iude 1.*

**I**udas the servant of Iesus Christ, y brother of James,  
to them which are called and sanctified, in God the  
Father, and preserved in Iesus Christ, mercy vnto you  
and peace and loue be multiplyed. Beloued, when I  
gane all diligence to write vnto you of the common  
saluation, it was needful for me to write vnto you, to  
exhort you that you should continually labour in the  
faith, which was once giuen vnto the Saints. For there  
are certaine vngodly men craftily crept in of which  
it was written aforetime, vnto such iudgement: They  
turne the grace of our God into wantonnes, and deny  
God (which is the onely Lord) and our Lord Iesus  
Christ. My mind is therefore to put you in remembrance,  
forasmuch as ye once know this, how that the Lord

(after

## On all Saints day.

(after that he had deliuered the people out of Egypt)  
destroyed them which after beleueed not. The Angels  
also which kept not their first estate, but lest their own  
habitation he hath reserved in euellasting chains vn-  
der darknes, vnto the iudgmēt of the great day. Euen  
as Sodom & Gomorhe, & the cities about the which  
in like maner defiled themselves with fornication, &  
followed strange flesh are set forth for an example, &  
suffer the paine of eternall fire. Likewise these being  
deceined by dreames, defile the flesh, despise Rulers,  
and speake euill of them that are in authoritie.

*The Gospel. Iohn 14.*

**T**His command I you, that ye loue together. If the  
world hate you, ye know it hated me before it ha-  
ted you. If ye were of the world, the world wold loue  
his own. Howbeit, because ye are not of the world, but  
I haue chosen you out of y world, therefore the world  
hateth you. Remember the word that I said vnto you,  
The seruant is not greater then the Lord. If they haue  
persecuted me, they will also persecute you. If they  
haue kept my saying, they will keep yours also. But all  
thesethings wil they do vnto you for my Names sake,  
because they haue not knowen him that sent me. If I  
had not come, & spoken vnto them, they should haue  
had no sin: but now haue they nothing to cloke their  
sin withall. He that hateth me, hateth my Father also.  
If I had not done among them the works which none  
other man did, they should haue had no sin. But now  
haue they both seene & hated, not onely me, but also  
my Father. But this happeneth that the saying might  
be fulfilled that is writte in their law. They hated me  
without a cause. But when the Comforter is come,  
whom I will send vnto you from the Father, euen the  
spirit of truth (which proceedeth of the Father) he shall  
testifie of me, and ye shall beare witness also, because  
ye haue beene with me from the beginning.

*On all Saints day. The Collect.*

**A**lmighty God which hath knit together thy elect  
in one communion & fellowship in the mysticall  
body of thy Son Christ our Lord, grant vs grace so to  
follow thy holy Saints in al vertuous & godly lining,  
that we may come to those vnspeakable ioies which  
thou hast prepared for them that vntainedly loue  
thee, through Iesus Christ our Lord, Amen.

## On all Saints day.

*The Epistle. Apoc. 7.*

**B**Ehold I Iohn saw another Angel ascend from the rising of the Sun, which had the scale of the living God, & he cryed with a loude voyce to the foure Angels (to whom power was giue to hurt the earth and the sea) saying hurt not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads. And I hard the number of the which were sealed, & there were sealed an hundred & fortie & foure thousand of all the tribes of the children of Israel. Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand. Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephtalim were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand. Of the tribe of Simeon were sealed twelue thousand. Of the tribe of Levi were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand. Of the tribe of Ioseph were sealed twelue thousand. Of the tribe of Benjamin were sealed twelue thousand. After this, I beheld, & loe, a great multitude (which no man can number) of all nations and people, and tongues stood before the seate, & before the Lambe, clothed with long white garments, & Palmes in their hands, & cried with a loud voice, saying Saluation be ascribed to him that sitteth vpon the throne of our God, & vnto the Lambe. And all the Angels stood in the compasse of the seate, & of the Elders, & the foure beasts, and fell before the seate on their faces, & worshipped God, saying, Amen, blessing, and glory, and wisdom, and thanks, and honour, and power, and might, be vnto our God for enermore, Amen.

*The Gospel. Matth. 5.*

**I**esus seeing the people, went vp into a mountaine & whē he was set his disciples came to him. And after that he had opened his mouth, he taught them, saying Blessed are ye poore in spirit, for theirs is the kingdom of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meek, for they shall receiue inheritance of the earth. Blessed are they which hunger & thirst after righteousness, for they shall be satisfied. Blessed are the merciful for they shall obtaine mercy.

## The Communion.

mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace makers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousness sake, for theirs is the Kingdome of heauen. Blessed are ye when men reuile you and persecute you, and shal falsely say all manner of euill sayings against you for my sake. Reioyce and be glad, for great is your reward in heauen, for so persecuted they the Prophets which were before you.

## THE COMMUNION.



**A**lmightie God, vnto whom all hearts be open, all desires knowne & from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly loue thee, and worthily magnifie thy holy Name, through Christ our Lord, Amen.

*Then shall the Priest rehearse distinctly all the ten Commandements, and the people kneeling shall after every Commandement, aske God mercy for their transgression of the same, after this sort.*

*The Minister.*

**G**od spake these words and said, I am the Lord thy God, Thou shalt haue none other gods but me.

*People.* Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

*Minist.* Thou shalt not make to thy selfe any graven image, nor the likenesse of any thing that is in heauen above, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them nor worship them. For I the Lord thy God am a ielous God, and visite the sinnes of the Fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me, and keepe my Commandements.

*People.* Lord haue mercy vpon vs and incline our hearts to keepe this Law.

*Minist.* Thou shalt not take the Name of the Lord thy God in vaine, for the Lord will not holde him guiltlesse that taketh his Name in vaine.

*People.* Lord haue mercie vpon vs, &c.

*Minist.* Remember that thou keep holy the Sabbath

## The Communion.

day. Sixe daies shalt thou labour and do all that thou hast to doe, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no maner of worke, thou and thy sonne, & thy daughter, thy man seruant, and thy maid seruant, thy cattell and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the seventh day, and hallowed it.

*People.* Lord haue mercy vpon vs, &c.

*Minist.* Honour thy father and thy mother, that thy daies may be long in the land which the Lord thy God giveth thee.

*People.* Lord haue mercy vpon vs, &c.

*Minist.* Thou shalt doe no murther.

*People.* Lord haue mercy vpon vs, &c.

*Minist.* Thou shalt not commit adultery.

*People.* Lord haue mercy vpon vs, &c.

*Minist.* Thou shalt not steale.

*People.* Lord haue mercy vpon vs, &c.

*Minist.* Thou shalt not beare false witnesse against thy neighbour.

*People.* Lord haue mercy vpon vs, &c.

*Minist.* Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his ox, nor his asse, nor any thing that is his.

*People.* Lord haue mercy vpon vs, and write all these thy Lawes in our hearts, we beseech thee.

*Let vs pray.*

**A**lmighty God, whose Kingdome is euerlasting and power infinite, haue mercy vpon the whole Congregation, and so rule the heart of thy chosen seruant Iames our King and Gouvernour, that he (knowing whose Minister he is) may aboue all things seeke thy honour and glory, and that we his subiects (duely considering whose authoritie he hath) may faithfully serue, honour and humbly obey him, in thee and for thee, according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, lineth and reigneth euer one God, world without end. Amen.

**A**lmighty & euerlasting God, we be taught by thy holy word, that the hearts of kings are in thy rule  
and



## The Communion.

and gouernance, and that thou doest dispose and turn them, as it seemeth best to thy godly wisdom: Wee humbly beseech thee, so to dispose & gouerne y heart of Iames thy seruant our King and gouernour, that in all his thoughts, words and workes he may euer seeke thy honour and glory, and study to preserue thy people committed to his charge, in wealth, peace & godlinesse: Grant this, O mercifull Father, for thy deare Sonnes sake Iesus Christ our Lord. Amen.

### *The Creeds.*

**I** beleene in one God the Father Almighty, maker of heauen and earth, & of all things visible & inuisible: and in one Lord Iesus Christ the only begotten Sonne of God, begotten of his Father before all worlds, God of God, light of light, very God of very god, begotten not made, being of one substance with the Father, by whom all things were made: who for vs men, and for our saluation came downe from heauen, and was incarnate by the holy ghost of the Virgin Mary, and was made man, & was crucified also for vs vnder Pontius Pilate. He suffered, and was buried, and the third day he rose againe according to the Scriptures, and ascended into heauen, and sitteth on the right hand of the Father: and he shall come againe with glory to iudge both the quicke and the dead. Whose Kingdom shall haue no end. And I beleene in the holy Ghost, y Lord and giuer of light, who proceedeth from the Father and the Son, who with the Father & the Son together is worshipped and glorified, who spake by the Prophets. And I beleue ene Catholike and Apostolike Church, I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

### *¶ Sentences of the holy Scripture.*

Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen. *Matth. 5.*

Lay not vp for your selues treasure vpon the earth where the rust and moth doth corrupt, and where theeuers breake thorow and steale: but lay vp for your selues treasure in heauen, where neither rust nor moth doth corrupt, and where theeuers do not breake through, and steale. *Matth. 6.*

Whatsoeuer yce would that men should doe vnto

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you euen so do vnto them: for this is the Law and the Prophets. *Matth. 7.*

Not euery one that saith vnto me, Lord, Lord, shall enter into the Kingdome of heauen, but hee that doth the will of my Father which is in heauen. *Matth. 7.*

Zache stood forth, & said vnto  $\bar{y}$  Lord, Behold, Lord, the half of my goods I giue to the poore, and if I haue done any wrong to any mā, I restore foure fold. *Luk. 19*

Who goeth awaie at any time of his owne cost? who planteth a vineyard, and eateth not of the fruite thereof? or who feedeth a flocke, and eateth not of the milke of the flocke? *1. Cor. 9.*

If wee haue sown vnto you spirituall things, is it a great matter if wee shall reape your worldly things? *1. Cor. 9.*

Doe yee not know, that they which minister about holy things liue of the sacrifice? and they which waite of the Altar are partakers  $\bar{w}$  the Altar? Euen so hath the Lord also ordeined, that they which preach the Gospel, should liue of the Gospel. *1. Cor. 9.*

He that soweth litle, shall reape litle: and he  $\bar{y}$  soweth plenteously shall reape plenteously. Let euery man doe according as he is disposed in his heart, not grudging or of necessitie: for God loueth a cheereful giuer. *1. Cor. 9.*

Let him thar is taught in the word, minister vnto him that teacheth in al good things. Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape. *Gal. 6.*

While we haue time, let vs doe good vnto all men, and especially vnto them which are of the household of faith. *Gal. 6.*

Godlinesse is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we cary any thing out. *1. Tim. 6.*

Chargethem which are rich in this world, that they be ready to giue, and glad to distribute, laying vp in store for themselves a good foundation against  $\bar{y}$  time to come, that they may attaine eternall life. *1. Tim. 6.*

God is not vnrighteous that hee will forget your works and labour that proceedeth of loue, which loue ye haue shewed for his Names sake, which haue ministered vnto the Saints and yet doe minister. *Heb. 5.*

To do good, and to distribute forget not, for with such sacrifices God is pleased. *Heb. 13.*

Who

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Who so hath this worlds good, & seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him? 1. Ioh. 3.

Giue almes of thy goods, and turne neuer thy face from any poore man, & then the face of the Lord shal not be turned away from thee Tob. 4.

Be merciful after thy power: if thou hast much, giue plenteously. if thou hast little, do thy diligence gladly to giue of that little: for so gatherest thou thy selfe a good reward in the day of necessitis. Tob. 4.

He that hath pitie vpon the poore lendeth vnto the Lord: and looke what he laicth out, it shalbe paid him againe. Prov. 19.

Blessed be the man that prouideth for the sake and needy: the Lord shall deliuer him in the time of trouble. Psal. 41.

¶ Let vs pray for the whole estate of Christs church militant here in earth

*If there be no almes giuen to the poore, then shall the words (of accepting our almes) be left out vsaid.*

**A**lmighty and euerliuing God, which by thy holy Apostle hast taught vs to make prayers & supplications, & to giue thanks for all men: we humbly beseech thee most mercifully (to accept our almes and) to receiue these our prayers, w<sup>ch</sup> we offer vnto thy diuine Maiesty, beseeching thee to inspire continually the vniuersal church with the Spirit of truth, vnity, and concord: and grant that all they that do confesse thy holy Name may agree in the truth of thy holy Word, and liue in vnity and godly loue. We beseech thee also to saue and defend all christian Kings, Princes & gouernours, and specially thy seruant James our King, that vnder him we may be godly & quietly gouerned: and grant vnto his whole Councel, and to all that be put in authoritie vnder him, that they may truly & indifferently minister iustice, to the punishmēt of wickednes and vice, & to the maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Bishops, Pastours, & Curats, that they may both by their life and doctrine set forth thy true and liuely word, and rightly & duly administer thy holy Sacraments: & to al thy people giue thy heauenly grace & especially to this Congregation here present that with meeke heart & due reuerence, they may hear & receiue

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erine thy holy word, truly serving thee in holines and  
righteousnesse all the daies of their life. And we most  
humbly beseech thee of thy goodnes, O Lord to com-  
fort and succour all them which in this transitory life  
be in trouble, sorrow, neede, sicknes, or any other ad-  
uersitie. Grant this, O Father, for Iesus Christs sake,  
our onely Mediatour and Aduocate. Amen

*¶ Then shall follow this exhortation at certaine times,  
when the Curate shall see the people negligent to  
come to the holy Communion.*

**W**he come together at this time (dearly beloved  
brethren) to feed at the Lords Supper, vnto the  
which in Gods behalfe I bid you all that be here pre-  
sent, & beseech you for the Lord Iesus Christ sake, that  
ye will not refuse to come thereto, being so louingly  
called and bidden of God himselfe. Yee knowe how  
griuous & vnkind a thing it is, when a man hath pre-  
pared a rich feast, decked his table w<sup>th</sup> all kind of pro-  
mision, so that there lacketh nothing but the ghests to  
set down, & yet they bee called (without any cause)  
most vnthankfully refuse to come. Which of you in  
such a case would not be moued? Who would not  
think a great iniury & wrong done vnto him? Where-  
fore most dearly beloved in Christ, take ye good heed  
lest yee withdrawing your selues from this holy Sup-  
per prouoke Gods indignatiō against you. It is an easy  
matter for a man to say, I wil not cōmunicate, because  
I am otherwise letted with worldly busines: But such  
excuses be not so easily accepted and allowed before  
God. If any man say, I am a grievous sinner and there-  
fore am afraid to come: Wherefore then doe you not  
repent and amend? When God calleth you, bee you  
not ashamed to say you will not come? When you  
should returne to God, will you excuse your selfe, and  
say that you bee not ready? Consider earnestly with  
your selues how little such fained excuses shal anaile  
before God. They that refused the feast in the Gospel,  
because they had bought a farme, or would try their  
yokes of oxen, or because they were married, were not  
so excused, but counted vnworthy of the heavenly  
Feast. I for my part am here present, and according to  
mine office I bid you in the Name of God, I call you  
in Christs behalfe, I exhort you as you loue your own  
saluation, that ye wil be partakers of this holy Com-  
munion

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munion. And as the Sonne of God did vouchsafe to yeelde vp his soule by death vpon the Crosse for your health; euen so is it your dutie to receiue the Communion together in the remembrance of his death, as he himselfe commanded. Now if you will in no wise thus doe, consider with your selues how great iniurie you doe vnto God, and how sore punishment hangeth ouer your heads for the same. And whereas ye offend God so sore in refusing this holy banquet, I admonish, exhort and beleech you, that vnto this vnkindnesse ye will not adde any more, which thing ye shall do, if ye stand by as gazers and lookers on them that doe communicate, & be not partakers of the same your selues. For what thing can this be accounted else, then a further contempt, and vnkindnesse vnto God? Truly it is a great vnthankfulnesse to say nay, when ye be called; but the fault is much greater, when men stand by, and yet will neither eat nor drinke this holy Communion with other. I pray you what can this be els but euen to haue the mysteries of Christ in derision? It is said vnto all, Take ye and eat, take & drinke ye all of this, doe this in remembrance of me. With what face then or with what countenance shall ye heare these words? What will this be else, but a neglecting, a despising and mocking of the Testament of Christ? Wherefore rather then ye should so do, depart you hence & giue place to them that be godly disposed. But when you depart, I beseech you ponder with your selues from whom you depart Ye depart from the Lords table, ye depart from your brethren, and from the banquet of most heavenly food. These things if ye earnestly consider, you shal by Gods grace return to a better mind: for the obtaining whereof we shall make our humble petitions, while we shal receiue the holy Communion,

*¶ And sometime shall bee said this also at the discretion of the Curate.*

**D**earely beloued, forasmuch as our duty is to render to Almighty God our heavenly Father, most hearty thanks, for that he hath giuen his sonne our Saviour Iesus Christ, not only to die for vs, but also to be our spirituall food & sustenance, as it is declared vnto vs, as well by Gods word, as by the holy Sacraments of his blessed body & blood, the which being so comfortable a thing to them which receiue it worthily, and

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so dangerous to them that will presume to receive it unworthily: My duty is to exhort you to consider the dignity of the holy mystery, and the great perill of the unworthy receiving thereof, and so to search and examine your owne consciences. as you should come holy and cleane to a most godly & heauenly feast, so that in no wise you come, but in y<sup>e</sup> marriage garment required of God in holy scripture, and so come and be received as worthy partakers of such a heauenly table. The way and means thereto is: First, to examine your liues and conuersation by the rule of Gods Commandements, and wherein soeuer ye shal perceiue your selues to haue offended either by will, word, or deede, there bewaile your owne sinfull liues, and confesse your selues to Almighty God, with full purpose of amendment of life. And if you shal perceiue your offences to be such as be not only against God, but also against your neighbors then ye shal reconcile your selues vnto them, ready to make restitution and satisfaction, according to the uttermost of your powers, for all iniuries & wrongs done by you to any other, and likewise being ready to forgive other that haue offended you, as you would haue forgiveness of your offences at Gods hand: For otherwise the receiuing of the holy Communion doeth nothing els but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, & with a quiet conscience: therefore if there be any of you which by the means aforesaid cannot quiet his owne conscience, but requireth further comfort or counsell: then let him come to me, or some other discreet & learned minister of Gods word, and open his grief, that he may receive such ghostly counsell, aduice and comfort, as his conscience may be relieved, and that by the ministry of Gods word he may receive comfort, and the benefite of absolution, to the quieting of his conscience, and auoiding of all scruple and doubtfullnesse.

*¶ Then shall the Minister say this exhortation.*

**D**earely beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider what Saint Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drinke of that  
cup,

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cup. For as the benefit is great, it with a true penitent heart and lively faith we receive that holy Sacrament: (for the we spiritually eat the flesh of Christ, & drinke his blood, then we dwell in Christ, & Christ in vs, we be one with Christ, and Christ with vs:) So is the danger great, if we receive the same vnworthily: for then we be guiltie of the body & blood of Christ our Saviour: we eate and drinke our owne damnation, not considering the Lords body: we kindle Gods wrath against vs: we prouoke him to plague vs with diuers diseases, & sundry kinds of death. Therefore if any of you be a blasphemers of God, an hinderer or slanderer of his word, an adulterer, or be in malice or enuie, or in any other grievous crime, bewaile your sins, & come not to this holy Table, lest after the taking of that holy Sacrament, the diuill enter into you as he entred into Iudas, & fill you full of all iniquities, & bring you to destruction both of body & soule. Iudge therefore your selues (brethren) that yee bee not iudged of the Lord. Repent you truly of your sins past, haue a lively & stedfast faith in Christ our Saviour. Amend your liues, & be in perfect charitie with all men, so shal ye be meet partakers of these holy mysteries. And aboue all things ye must giue most humble and heartie thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death & passion of our Saviour I E S V S, both God and man, who did humble himselfe euento the death vpon the Crosse for vs miserable sinners, which lay in darknesse and shadow of death, that he might make vs the children of God, & exalt vs to enerlasting life. And to the end that we should alway remember the exceeding great loue of our Master & onely Saviour Iesus Christ, thus dying for vs, and the innumerable benefits which (by his precious bloodshedding) he hath obtained to vs: he hath instituted & ordeyned holy mysteries as pledges of his loue, & continuall remembrance of his death, to our great and endlesse comfort. To him therefore with the Father & the holy Ghost, let vs giue (as wee are most bounden) continuall thanks, submitting our selues wholly to his holy will & pleasure, and studying to serue him in true holinesse and righteousness all the dayes of our life, Amen.

*g Then*

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*¶ Then shall the Priest say to them that come to receiue the holy Communion.*

**Y**ou that do truly and earnestly repent you of your finnes, and be in lone & charitie with your neighbours, & intend to lead a new life, following the commandments of God, and walking from henceforth in his holy wayes: draw neere, and take this holy Sacrament to your comfort, make your humble confession to Almighty God, before this congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

*¶ A generall Confession.*

**A**lmighty God father of our Lord Iesus Christ, maker of all things, Iudge of all men, we knowledge & bewaile our manifold sins & wickednes, which we from time to time most grievously haue comitted by thought word & deed against thy diuine Maiesty promoting most iustly thy wrath & indignatiō against vs: we do earnestly repent, & be heartily sorry for these our misdoings, the remembrance of the is grievous vnto vs, the burden of them is intollerable. Haue mercy vpon vs, haue mercy vpon vs most mercifull Father, for thy Son our Lord Iesus Christs sake, forgieue vs al that is past, & grant that we may ever hereafter serue and please thee in newnesse of life, to the honour and glory of thy Name, through Iesus Christ our Lord. Amen.

*¶ Then shall the Priest turning himselfe to the people say thus.*

**A**lmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of finnes to all them which with hearty repentance and true faith comie vnto him, haue mercy vpon you, pardon and deliver you from all your sins, confirme and strengthen you in all goodnes, and bring you to everlasting life, through Iesus Christ our Lord. Amen.

*¶ Then shall the Priest also say.*

Hear what comfortable words our Saviour Christ saith to all that truly turne to him, Come vnto me all that trauaile and be heavy laden, & I will refresh you, So God loved the world, that hee gaue his onely begotten Sonne, to the end that all that beleue in him should not perish, but haue life everlasting.

*Hear also what S. Paul saith.*

This is a true saying, and worthy of all men to bee recei-



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received, that Iesus Christ came into the world to  
saue sinners.

*Heare also what S. Iohn saith.*

If any man sinne, wee haue an Aduocate with the  
Father Iesus Christ the righteous, and hee is the pro-  
pitiacion for our finnes.

*¶ After which the Priest shall proceed, saying.*

Lift vp your hearts.

*Ans. We lift them vp vnto the Lord.*

*Priest. Let vs giue thanks vnto our Lord God.*

*Ans. It is meet and right so to doe.*

*Priest.*

It is very meet, right, & our bounden duty, that we  
should at all times, and in al places, giue thanks vnto  
thee, O Lord, holy Father, Almighty, euermlasting God.

## Proper Prefaces.

*¶ Upon Christmas day, and seven dayes after.*

**B**Ecause thou didst giue Iesus Christ thine only Son  
to be born as this day for vs, who by the operation  
of y<sup>e</sup> holy Ghost was made very man of y<sup>e</sup> substance of  
the virgin Mary his mother, & that without spot of sin,  
to make vs cleane frō al sin. Therefore with Angels, &c.

*¶ Upon Easter day, and seven dayes after.*

**B**Ut chiefly we are bound to praise thee for the glo-  
rious resurrectiō of thy Son Iesus Christ our Lord:  
for he is the very Paschal Lamb which was offred for  
vs, & hath taken away the sin of the world who by his  
death hath destroyed death, and by his rising to life a-  
gain, hath restored to vs euermlasting life. Therefore, &c.

*¶ Upon Ascension day, and seven dayes after.*

**T**Hrough thy most dearly beloved Son Iesus Christ  
our Lord who after his most glorious resurrection  
manifestly appeared to al his Apostles, and in their  
sight ascended vp into heauen to prepare a place for  
vs, that where he is, thither might we also ascend, and  
reigne with him in glory. Therefore with Angels, &c.

*¶ Upon Whitsunday, and sixe dayes after.*

**T**Hrough Iesus Christ our Lord, according to whose  
most true promise the holy Ghost came down this  
day from heauen with a sudden great sound, as it had  
been a mighty wind, in the likenesse of fiery tongues,  
lighting vpon the Apostles, to teach them, & to leade  
them to all truth, giuing them both the gift of diuers  
lingua-

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languages, and also boldnesse with feruent zeale, constantly to preach the Gospel vnto all nations, whereby we are brought out of darkenesse and error, into the cleare light and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

*¶ Upon the feast of Trinitie onely.*

**I**t is very meet, right, and our bounden duety, that we should at all times, and in all places giue thanks vnto thee, O Lord, Almighty and eneralsting God, which art one God, one Lord, not one only person, but three persons in one substance. For that which we beleeue of the glory of the Father, the same we beleeue of the Sonne and of the holy Ghost, without any difference or inequality. Therefore with Angels, &c.

*¶ After which Prefaces shall follow immediately.*

**T**herefore with Angels and Archangels, & with all the company of heauen, we laud and magnifie thy glorious Name, euermore praising thee, & saying, Holy, holy, holy Lord God of hostes. Heauen & earth are full of thy glory, Glory be to thee, O Lord most High.

*¶ Then shall the Priest kneeling downe at Gods board, say in the name of all them that shall receiue the Communion, this prayer following.*

**W**E do not presume to come to this thy Table (O mercifull Lord) trusting in our owne righteousness, but in thy manifold and great mercies. We be not worthy so much as to gather vp the crummes vnder thy table: but thou art the same Lord, whose propertie is alwayes to haue mererie: Grant vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our fassull bodies may be made cleane by his bodie, & our soules washed: thorow his most precious blood, and that we may euermore dwell in him, and be in vs, Amen.

*¶ Then the Priest (standing up) shall say as followeth.*

**A**lmightie God our heauenly Father, which of thy tender metey diddest giue thine only Sonne Iesus Christ, to suffer death vpon the crosse for our redemption, who made there (by his one oblation of himselfe once offered) a full, perfect and sufficient sacrifice, oblation & satisfaction for the sins of the whole world, and did institute, & in his holy Gospel command vs to continue a perpetual memory of that his precious death, vntil his comming again: heare vs, O mercifull Father,

we

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we beseech thee, and grant that we receiuing these thy creatures of bread and wine, according to thy Sonne our Sauiour Iesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body & blood, who in the same night that he was betrayed, tooke bread, and when hee had giuen thanks he brake it, and gaue it to his disciples, saying, Take, eate, this is my body which is giuen for you: doe this in remembrance of me. Likewise after supper he tooke the cup, & when he had giuen thanks, he gaue it to them, saying, Drink ye all of this, for this is my blood of the new Testament, which is shed for you and for many, for the remission of sinnes: do this as oft as ye shall drinke it, in remembrance of me.

*Then the Minister when he deliuereth the bread shal say.*

The body of our Lord Iesus Christ, which was giuen for thee, preserve thy body and soule into everlasting life: and take and eate this in remembrance that Christ died for thee, and feed on him in thine heart by faith with thanksgiving.

*¶ And the Minister that deliuereth the cup, shall say.*

The blood of our Lord Iesus Christ, which was shed for thee, preserve thy body and soule into everlasting life: and drinke this in remembrance that Christs blood was shed for thee and be thankfull.

*¶ Then shall be said the Lords prayer,*

*And after, that that followeth.*

**O** Lord and heavenly Father, we thy humble seruants entirely desire thy fatherly goodnes, mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Sonne Iesus Christ, and through faith in his blood, we & al thy whole Church may obtaine remission of our sinnes, and all other benefits of his passion. And here we offer and present vnto thee, O Lord, ourselues, our soules and bodies, to be a reasonable, holy, & liuely sacrifice vnto thee, humbly beseeching thee, that al we which be partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be vnworthy through our manifold sinnes to offer vnto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Iesus Christ our Lord, by  
whom

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whom, and with whom in the vnity of the holy Ghost all honour & glory be vnto thee, O Father Almighty world without end. Amen.

*Or this.*

**A**lmighty, and euerliuing God, wee most heartily thank thee, for that thou dost vouchsafe to feed vs which haue duly receiued these holy mysteries, with the spirituall food of the most precious body & blood of thy son our Sauour Iesus Christ, and dost assure vs thereby of thy fauour and goodnes towards vs, & that we be very members incorporate in thy mystical body, which is the blessed company of all faithfull people, and be also heires through hope of thy euerlasting Kingdome, by the merits of the most precious death and passion of thy deare Sonne: We now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and doe all such good workes as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee and the holy Ghost, bee all honour and glory, world without end. Amen.

*¶ Then shall be said or sung.*

**G**lory be to God on high, and in earth peace, good will towards men. We praise thee, we blesse thee, we worship thee, we glorifie thee, we giue thanks to thee for thy great glory, O Lord God heauenly King, God the Father Almighty, O Lord, the only begotten Sonne Iesus Christ, O Lord God, Lambe of God, Son of the Father, that takest away the sinnes of the world haue mercy vpon vs. Thou that takest away the sinnes of the world haue mercy vpon vs. Thou that takest away the sinnes of the world receiue our prayer. Thou that sittest at the right hand of God the Father, haue mercy vpon vs. For thou onely art holy, thou only art the Lord, thou only, O Christ with the holy Ghost, art most high in the glory of God the Father. Amen.

*¶ Then shall the Priest let them depart with this blessing.*

**T**He peace of God which passeth al vnderstanding, keepe your hearts and mindes in the knowledge and loue of God, & of his Son Iesus Christ our Lord: and the blessing of God Almighty, the Father, the Son and the holy Ghost be amongst you, and remaine with you alwayes. Amen.

*¶ Collect.*

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*g Collects to bee said after the Offertory, when there is  
no Communion.*

**A** Shift vs mercifully, O Lord in these our supplications & prayers & dispose the way of thy servants, toward the attainment of everlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and ready helpe, through Christ our Lord. Amen.

**A** Almighty Lord and enerliuing God, vouchsafe we beseech thee, to direct, sanctifie and gouerne both our hearts and bodies in the wayes of rhy Lawes, and in the workes of thy Commandements, that through thy most mighty protection, both here and euer, wee may bee preserved in body and soule, through our Lord and Sauour Iesus Christ. Amen.

**G** Rant, wee beseech thee, Almighty God, that the wordes which we haue heard this day with our outward eares, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in vs the fruit of goodliuing, to the honour and praise of thy Name, through Iesus Christ our Lord. Amen.

**P** Rresent vs, O Lord, in al our doings, with thy most gracious fauour, and further vs with thy continual helpe, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtaine everlasting life through Iesus Christ our Lord. Amen.

**A** Almighty God, the fountaine of al wisdom, which knowest our necessities before we aske, and our ignorance in asking: we beseech thee to haue compassion vpon our infirmities, and those things which for vnworthines we dare not, and for our blindnes wee cannot aske, vouchsafe to giue vs for the worthines of thy Sonne Iesus Christ our Lord. Amen.

**A** Almighty God, which hast promised to heare the petitions of them that aske in thy Sons Name, we beseech thee mercifully to incline thine eares to vs, that haue made now our prayers and supplications vnto thee, and grant that those things which we haue faithfully asked according to thy will, may effectually be obtained, to the reliefe of our necessitie, and to the setting forth of thy glory, through Iesus Christ our Lord. Amen.

## PVBLIKE BAPTISME.

**D**earely beloved, forasmuch as all men be conceived & borne in sin, & that our Saviour Christ saith, None can enter into the kingdom of God, except they be regenerate and borne anew of water and the holy Ghost. I beseech you to call vpon God the Father, through our Lord Iesus Christ, that of his bounteous mercy he wil grāt to these children y<sup>e</sup> thing, which by nature they canot haue, that they m<sup>y</sup> be baptized with water & the holy ghost, & receiued into Christs h. ly Church, & be made liuely members of the same.

*Then shall the Priest say.*

¶ Let vs pray.

**A**lmighty and euerlasting God, which of thy great mercy diddest saue Noe & his family in the Arke from perishing by water and also diddest safely lead the childre of Israel thy people thorow the red sea, figuring thereby thy holy Baptisme, & by the Baptisme of thy welbeloued Son Iesus Christ, didst sanctifie the flood Iordan and al other waters, to the mystical washing away of sinne: we beseech thee for thine infinite mercies, that thou wilt mercifully looke vpon these children, sanctifie them, and wash them with the holy Ghost, that they being deliuered from thy wrath, may be receiued into the Arke of Christs Church, & being stedfast in faith, ioyfull through hope, and rooted in charitie, may so passe the waues of this troublesome world, that finally they may come to the land of euerlasting life, there to raine with thee world without end, through Iesus Christ our Lord, Amen.

**A**lmightie and immortall God, the aide of al that need, the helper of all that flee to thee for succor, the life of them that beleue, & the resurrectiō of the dead: we cal vpon thee for these infants, that they comming to thy holy Baptisme, may receiue remission of their sins by spirituall regeneration Receiue them (O Lord) as thou hast promised by thy wel beloued Son saying, Aske and ye shall haue: seeke and ye shall find: knocke, and it shall be opened to you. So giue now vnto vs that aske: let vs that seeke find: open the gate vnto vs that knocke: that these infants may inioy the euerlasting benediction of thy heavenly washing, and may come to the eternal Kingdome, which thou hast promised by Christ our Lord, Amen.

¶ Then

## Publike Baptisme.

*¶ Then shall the Priest say.*

Hear the words of the Gospel written by S. Marke in the tenth Chapter.

**A**T a certaintime they brought children to Christ that hee should touch them: and his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, & said vnto them, Suffer little children to come vnto me and forbid them not, for to such belongeth the Kingdome of God. Verely I say vnto you, Whosoeuer doeth not receiue the Kingdome of God as a little childe, he shall not enter therein. And when he had taken them vp in his armes, hee put his hands vpon them and blessed them.

*¶ Then shall the Minister say.*

**F**Riends, you heare in this Gospel the words of our Sauour Christ, that he commanded the children to be brought vnto him, how he blamed those who would haue kept them from him, how he exhorteth all men to follow their innocency. You perceiue how by his outward gesture and deed hee declared his good will toward them: for hee imbraced them in his armes, hee laid his hands vpon them and blessed them. Doubt ye not therefore but earnestly beleene, that he will likewise fauourably receiue these present infants, that hee will imbrace them with the armes of his mercy, that he will giue vnto them the blessing of eternall life, and make them partakers of his euermore Kingdome, Wherefore, we being thus perswaded of the good will of our heauenly Father toward these infants, declared by his Son Iesus Christ, and nothing doubting, but that hee fauourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme, let vs faithfully and deuoutly giue thanks vnto him and say.

**A**lmighty and euermore God, heauenly Father, we giue thee humble thanks, that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: increase this knowledge and confirme this faith, in vs euermore, giue thy holy Spirit to these infants, that they may be borne againe, and bee made heires of euermore saluation through our Lord Iesus Christ, who liueth and reigneth with thee and the holy Spirit, now and for euer, Amen.

*¶ Then the Priest shall speake vnto the Godfathers and Godmothers on this wise,*

Welbeloued

## Publike Baptisme,

**W**Elbeloued friends, ye haue brought these children here to be baptized, ye haue prayed for our Lord Iesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to blesse them, & to release them of their sins, to giue them the kingdom of heaven, and euerlasting life. Yee haue heard also that our Lord Iesus Christ hath promised in his Gospel, to grāt al these things that ye haue prayed for: which promise he for his part will must surely keepe and performe. Wherefore after this promise made by Christ, these infants must also faithfully for their part, promise by you to be their suerties, that they will forsake the deuil and al his works, and constantly belecue Gods holy word, and obediently keepe his commandements.

*Then shall the Priest demand of the Godfathers and Godmothers these questions following.*

**D**oeſt thou forsake the deuil and all his works, the vaine pompe and glory of the world, with all concupiscent desires of the same, the carnall desires of the flesh, so that thou wilt not follow, nor be led by them?

*Ans.* I forsake them all.

*Minister.*

Doeſt thou belecue in God the Father Almighty, maker of heaven and earth? And in Iesus Christ his onely begotten Sonne our Lord? And that he was conceived by the holy Ghost, borne of the Virgin Marie, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and also did rise againe the third day, that he ascended into heaven, & sitteth at the right hand of God the Father Almighty, and from thence shall come againe at the ende of the world to iudge the quicke and the dead? and doeſt thou beleue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the Remission of sins, the Resurrection of the flesh, and euerlasting life after death.

*Ans.* All this I stedfastly beleue.

*Minst.* Wilt thou be baptized in this faith?

*Ans.* That is my desire.

*Then shall the Priest say.*

**O**Mercifull God, grant that the old Adam in these children may bee so buried, that the new man may be raised vp in them. Amen.

Grant that al carnal affections may die in them, and that



## Publike Baptisme.

that all things belonging to the Spirit, may liue and grow in them, Amen.

Grant that they may haue power and strength to haue victorie, and to triumph against the deuill, the world and the flesh, Amen.

Grant that whosoever is here dedicated vnto thee by our office and ministry, may also bee indued with heavenly vertues, and euerlastingly rewarded through thy mercy, O blessed Lord God, who doest liue and gouerne all things, world without end, Amen.

**A**lmighty euerliuing God, whose most dearly beloued Sonne Iesus Christ, for the forgiveness of our sinnes, did shed out of his most precious side both water and blood, and gaue commaundement to his disciples, that they should goe teach all nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghost: Regard wee beseech thee, the supplications of thy Congregation, and grant that all thy seruants, which shall bee baptized in this water, may receiue the fullnes of thy grace, and euer remaine in the number of thy faithful & elect children, through Iesus Christ our Lord, Amen.

*¶ Then the Priest shal take the children in his hands, and aske the name. And naming the child shall dip it in the water so it be discretly and warily done, saying.*

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

*¶ And if the childe be weake, it shall suffice to powre water vpon it, saying the foresaid words.*

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

*¶ Then shall the Priest make a Crosse vpon the childes forehead, saying,*

**W**E receiue this childe into the Congregation of Christs flocke, and do signe him with the signe of the crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight vnder his banner, against sinne, the world, and the deuil, and to continue Christs faithful souldier and seruant vnto his lines end. Amen.

*¶ Then shall the Priest say.*

**S**eeing now, dearly beloued brethren, that these Schildren be regenerate & grafted into the body of Christs Congregation, let vs giue thanks vnto God for these

## Publike Baptisme.

these benefits, and with one accord make our prayers vnto Almighty God, that they may leade the rest of their life according to this beginning.

*¶ Then shall be said.*

**O**Vr Father which art in heauen, Hollowed be thy Name. Thy kingdome come, &c.

*¶ Then shall the Priest say.*

**W**E yeeld thee heartie thanks, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy Congregation. And humbly wee beseech thee to grant that he being dead vnto sin, & liuing vnto righteousnesse, and being buried with Christ in his death, may crucifie the old man, & vnterly abolish the whole body of sin, that as hee is made partaker of the death of thy Sonne, so he may bee partaker of his resurrection: so that finally with the residue of thy holy Congregation, he may be inheritor of thine euertlasting Kingdome through Christ our Lord, Amen.

*¶ At the last end the Priest calling the Godfathers and Godmothers together, shall say this exhortation following.*

**F**Orasmuch as these children haue promised by you, to forsake the deuill and all his works, to beleue in God, and to serue him: you must remember, that it is your parts & duties to see that these infants be taught so soone as they shall be able to learne, what a solemne vow promise and profession they haue made by you, And that they may know these things the better, yee shall call vpon them to heare Sermons, and chilsy yee shall provide that they may learne the Creede, the Lords prayer, and the tenne Commandements in the English tongue, and al other things which a Christian man ought to know & beleue to his soules health, and that these children may be vertuously brought vp to lead a godly & a Christian life, remembring alwayes that Baptisme doth represent vnto vs our profession, which is, to follow the example of our Sauour Christ, and to be made like vnto him, that as he died and rose again for vs, so should we which are baptized die from sinne and rite againe vnto righteousnesse, continually mortifying all our euil & corrupt affections, and daily proceeding in all vertue and godlinesse of liuing.

**¶** Of them that are to be baptized in private houses in the time of necessitie, by the Minister of the Parish, or any other lawfull Minister that can be procured.

**T**He Pastors and Curates shal often admonish the people, that they defer not the baptisme of infants any longer then the Sunday or other holy day next after the child be borne, unlesse upon a great and reasonable cause declared to the Curate, and by him approued.

And also they shall warne them, that without great cause and necessity, they procure not their children to be baptized at home in their houses. And when great neede shall compell them so to do, then baptisme shalbe administered on this fashion.

First, let the lawfull Minister, and them that bee present, call upon God for his grace, and say the Lords prayer, if the time will suffer. And then the child being named by some one that is present, the said lawfull Minister shall dip it in water, or powre water upon it, saying these words.

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost.

And let them not doubt but that the child so baptized is lawfully and sufficiently baptized, and ought not to bee baptized againe. But yet neuerthelesse, if the child, which is after this sort baptized, doe afterward live, it is expedient that he be brought into the Church, so the intent that if the Priest or Minister of the same parish did himselfe baptize that child, the Congregation may bee certified of the true forme of Baptisme by him primarly before vsed: Or if the child were baptized by any other lawfull Minister, that then the Minister of the parish, where the child was borne or christened, shall examine and try, whether the child bee lawfully baptized or no. In which case, if those that bring any child to the Church, doe answer that the same child is already baptized, then shall the Minister examine them further, saying,

By whom was the child baptized?

Who was present when the child was baptized?

And because some things essentiall to this Sacrament may happen to bee omitted through feare or haste in such times of extremitie: therefore I demand further of you.

With what matter was the child baptized?

With what words was the child baptized?

Whether

## Private Baptisme.

Whether thinke you the child to be lawfully and perfectly baptized?

*And if the Minister shall find by the answers of such asking the child, that all things were done as they ought to bee: then shall hee not christen the child againe, but shall receiue him as one of the flocke of the true Christian people, saying thus.*

I certifie yon that in this case all is wel done, & according vnto due order, concerning the baptizing of this child, which being borne in originall sin, & in the wrath of God, is now by the lauet of regeneration in baptisme receiued into the number of the children of God, and heires of euerlasting life. For our Lord Iesus Christ doth not denie his grace and mercy vnto such infants, but most louingly doth cal the vnto him, as y<sup>e</sup> holy Gospel doth witnes to our comfort on this wise.

**A**T a certaintime they brought children to Christ that he should touch them: & his disciples rebuked those that brought them. But whē Iesus saw it, he was displeased, & said vnto them. Suffer litle children to come vnto me, and forbid them not, for to such belongeth the kingdome of God, Verely I say vnto yon. Whosoever doth not receiue the kingdom of God as a litle child, he shal not enter therein. And when he had taken them vp in his armes, hee put his hands vpon them, and blessed them.

*After the Gospel is read the Minister shall make this exhortation vpon the words of the Gospel.*

**F**RIENDS you heare in this Gospel the words of our Sauiour Christ, that he commanded the children to bee brought vnto him, how he blamed those that would haue kept them from him, how he exhorted al men to follow their innocencie. Yee perceiue how by his outward gesture and deed hee declared his good wil toward them: for he embraced them in his armes, he laid his hands vpon the, and blessed them. Doubte ye not therefore but earnestly beleene, that hee hath likewise fauorably receiued this present infant, that hee hath imbraced him with the armes of his mercy that hee hath giuen vnto him the blessing of eternall life, and made him partaker of his euerlasting Kingdome. Wherefore we being thus perswaded of the good will of our heavenly Father declared by his Sonne Iesus Christ, toward this infant, let vs faithfully  
and

## Private Baptisme.

& deuoutly giue thanks vnto him, and say the praier which the Lord himself taught, & in declaratiō of our faith, let vs recite the articles contained in our Creed

*Here the Minister with the Godfathers and Godmothers shall say.*

Our Father which art in heauen, &c.

*Then shall the Priest demand the name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say.*

Doeſt thou in the name of this child forſake the deuill and all his workes, the vaine pompe and glory of the world, with all the conetous deſires of the ſame, the carnall deſires of the fleſh, and not to follow, and be led by them?

*Anſw.* I forſake them all.

*Min.* Doeſt thou in the name of this child profeſſe this faith, to belecue in God the Father Almighty, maker of heauen and earth? And in Ieſus Chriſt his only begotten Son our Lord? And that he was conceived by the holy Ghoſt, borne of the virgin Mary, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and alſo did riſe againe the third day, that he aſcended into heauen, and ſitteth at the right hand of God the Father Almighty, and from thence he ſhall come againe at the end of the world to iudge the quick and the dead? And doe you in his name belecue in the holy Ghoſt, the holy Catholike Church, the Communion of Saints, the remiſſion of ſinnes, reſurreccion, and euerlaſting life after death?

*Anſw.* All this I ſtedfaſtly belecue.

Let vs pray.

**A** Almighty and euerlaſting God, heauenly Father, we giue thee humble thanks, for that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: increaſe this knowledge, and conſirme this faith in vs euermore. Giue thy holy ſpirit to this infant that he being borne againe, & being made heire of euerlaſting ſaluation through our Lord Ieſus Chriſt, may continue thy ſeruant, and attain thy promiſe through the ſame our Lord Ieſus Chriſt thy Son, who liueth and reigneſh with thee in the vniuerſe of the ſame holy ſpirit euerlaſtingly, Amen.

*Then ſhal the miniſter make this exhortation to the*

## Confirmation.

*Godfathers and Godmothers.*

**F**ORASMUCH as this child hath promised by you, to forsake the diuell and all his workes, to beleene in God, and to serue him: you must remember, that it is your part and duty to see that this infant be taught, so soone as he shal be able to learne, what a solemne vow promise & profession he hath made by you. And that he may know these things the better, ye shal call vpon him to heare Sermons, & chiefly ye shal prouide that he may learne the Creed, the Lords prayer, & the ten Commandements in the English tongue, and al other things which a Christian man ought to know and beleene to his soules health, and that this child may be vertuously brought vp to lead a godly and a Christian life, remembreing alway that baptisme doth represent vnto vs our profession, which is, to follow the example of our Saviour Christ, and be made like vnto him that as he dyed and rose againe for vs, so should we which are baptized die from sinne, & rise againe vnto righteousness, continually mortifying all our euil and corrupt affections, and daily proceeding in all vertue and godlinesse of our liuing.

And so forth as in publike baptisme.

**B**ut if they which bring the infants to the Church, do make such uncertaine answers to the Priests questions, as that it cannot appeare that the child was baptized with water, in the Name of the Father, &c. (which are essentiall parts of baptisme) then let the Priest baptize it in forme aboue writtten, concerning publike Baptisme. saving that at the dipping of the child in the Font, he shall vse this forme of words.

If thou be not baptized already, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

**The order of Confirmation, or laying on of hands vpon children baptized, and able to render an account of their faith, according to the Catechisme following.**



For the end that Confirmation may be ministered to the more edifying of such as shall receiue it according to S. Pauls doctrine. who teacheth that all things should be done in the Church to the edification of the same

## The Catechisme.

saue, it is thought good that some hereafter shalbe confirmed, but such as can say in their mother tongue the articles of the faith, the Lords prayer, and the ten commandments, and can also answer to such questions of this short Catechisme, as the Bishop (or such as hee shall appoint) shal by his discretion appoynt him in. And this order is most convenient to be obserued for diuers considerations.

First, because that when children come to the yeares of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselves with their owne mouth, and with their owne consent openly, before the Church ratifie and confirme the same, and also promise that by the grace of God they will euermore endeuour themselves faithfully to obserue and keepe such things as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as Confirmation is ministered to them that be baptized, that by imposition of hands and prayer, they may receiue strength and defence against all temptations to sinne, and the assaults of the world and the deuill, it is most meet to be ministered when children come to that age, that partly by the frailtie of their owne flesh, partly by the assaults of the world and the deuill, they begin to be in danger to fall into sundry kinds of sinne.

Thirdly, for that it is agreeable with the vse of the Church in times past: whereby it was ordeained that Confirmation should be ministered to them that were of perfect age, that they being instructed in Christes religion should openly profess their owne faith, and promise to be obedient vnto the will of God.

And that no man shall thinke that any detriment shall come to children by deferring of their Confirmation, hee shall knowe for truth, that it is certaine by Gods word, that children being baptized haue all things necessary for their saluation, and be undoubtedly saued.

**¶ A Catechisme, that is to say, an instruction to be learned of euery child, before he be brought to be confirmed by the Bishop.**

**Q.**

**VV**

What is your name?

*A.* N. or M.

**Q.** Who gaue you this name?

*A.* My Godfathers & Godmothers, in my Baptisme, wherein I

## The Catechisme.

was made a member of Christ, the child of God, and an inheritour of the kingdome of heauen.

**Q.** What did your Godfathers and God mothers then for you?

**A.** They did promise and vow three things in my name. First, that I should forsake the diuel and all his works, the pompes & vanities of the wicked world, & all the sinfull lusts of y<sup>e</sup> flesh. Secondly, y<sup>e</sup> I should beleene al the Articles of the Christian faith, And thirdly, that I should keepe Gods holy will and comādements, and walke in the same all the dayes of my life.

**Q.** Doeſt thou not thinke that thou art bound to beleene and to doe as they haue promised for thee?

**A.** Yes verely, and by Gods helpe so I will. And I heartily thanke our heavenly Father, that he hath called me to this state of saluation, through Iesus Christ our Saniour. And I pray God to giue mee his grace, that I may continue in the same vnto my liues end.

**Q.** Rehearse the Articles of thy beliele.

*Answer.*

**I** beleue in God the Father Almighty, maker of heauen and earth: and in Iesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, borne of y<sup>e</sup> Virgin Mary, suffred vnder Pontius Pilate, was crucified, dead, and buried, he descended into hel, the third day he rose againe from y<sup>e</sup> dead, he ascended into heauen, & sitteth at the right hand of God the Father Almighty, from thence he shal come to iudge the quicke and the dead. I beleene in the holy Ghost, the holy Catholike Church, the comūnion of Saints, the forgiveness of sins, the resurrection of the body, and the life euerlasting, Amen.

**Q.** What doeſt thou chiefly learne in these Articles of thy beliele?

**A.** First I learne to beleene in God the Father, who hath made me and all the world.

Secondly, in God the Son, who hath redeemed me and all mankind.

Thirdly in God the holy Ghost, who sanctifieth me and all the elect people of God.

**Q.** You said that your Godfathers & Godmothers, did promise for you, that you should keepe Gods comādements, Tell me how many there be?

**A.** Tenne.

**Q.** Which be they?

**A.** The



## The Catechisme.

**A.** The same which God spake in the xx. Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

1 Thou shalt haue none other Gods but me.

2 Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in y<sup>e</sup> water vnder the earth: thou shalt not bow down to them, nor worship them. For I the Lord thy God am a iealous God, and visite the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me and shew mercy vnto thousands in them that loue me and keepe my commandements.

3 Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his Name in vaine.

4 Remember that thou keepe holy the Sabbath day, Six dayes thou shalt labour and doe al that thou hast to doe: but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt do no maner of worke thou and thy son, and thy daughter, thy ma<sup>n</sup> seru<sup>a</sup>nt, and thy maide seru<sup>a</sup>nt, thy cattell and che stranger that is within thy gates: for in six dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day: wherfore the Lord blessed the seuenth day and hallowed it.

5 Honour thy father and thy mother, that thy dayes may bee long in the land which the Lord thy God giueth thee.

6 Thou shalt doe no murder.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seru<sup>a</sup>nt, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

**Q** What doest thou chiefly learne by these Commandements?

**A.** I learne two things: My dutie towards God, and my dutie towards my neighbour.

**Q** What is thy dutie towards God?

I;

**A.** My

## The Catechisme.

**A.** My duety towards God is to beleue in him, to feare him and to loue him with all my heart with all my mind, with al my soule, and with all my strength, To worship him, to giue him thanks to put my whole trust in him, to cal vpon him, to honor his holy Name and his word, and to serue him truly all the dayes of my life.

**Q.** What is thy duety towards thy neighbour?

**A.** My duty towards my neighbour, is to loue him as my selfe, & to do to al men as I would they should doe vnto me. To loue, honour, and succour my father and mother. To honour and obey the King and his ministers. To submit my selfe to al my gouernors, teachers, spirituall pastors & masters. To order my selfe lowly and reuerently to al my betters. To hurt no body by word or deede. To be true and iust in all my dealing. To heare no malice nor hatred in my hart. To keep my hands from picking & stealing, & my tongue from euill speaking, lying & slandering. To keepe my body in temperance, sobernes & chastity. Not to co-uet nor desire other mens goods, but to learne & labor truly to get mine own liuing, & to do my duty in that state of life vnto the w<sup>ch</sup> it may please God to call me.

**Q.** My good child know this, that thou art not able to doe these things of thy selfe, nor to walke in y<sup>e</sup> commandements of God & to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let me heare therefore if thou canst say the Lords prayer.

**A.** **O**ur Father which art in heauen, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And for giue vs our trespasses as we forgive them that trespass against vs. And lead vs not into temptation, but deliuer vs from euill. Amen.

**Q.** What desirest thou of God in this prayer?

**A.** I desire my Lord God our heauenly Father, who is the giuer of all goodes to send his grace vnto me, and to all people, y<sup>e</sup> wee may worship him, serue him, and obey him, as we ought to doe. And I pray vnto God, that he will send vs all things that be needfull both for our soules and bodies, & that he wil be mercifull vnto vs, and forgive vs our sins, and that it will please him to saue & defend vs in al dangers ghostly and

## The Catechisme.

and bodily, and that he will keepe vs from all sin and wickednesse, and from our ghostly enemy, and from euerlasting death. And this I trust he wil doe of his mercy and goodnesse, thorow our Lord Iesus Christ: And therefore I say, Amen. So be it.

### Question.

**H**ow many Sacraments hath Christ ordeined in his Church?

*Ans.* Two only as generally necessary to saluation, that is to say, Baptisme, & the Supper of the Lord.

**Q.** What meanest thou by this word *Sacrament*?

*A.* I meane an outward and visible signe, of an inward and spirituall grace, giuen vnto vs, ordeined by Christ himselfe, as a meanes whereby we receiue the same, and a pledgeto assurevs thereof.

**Q.** How many parts be there in a Sacrament?

*A.* Two, the outward visible signe, and the inward spirituall grace.

**Q.** What is the outward visible signe, or forme in Baptisme?

*A.* Water wherein the person baptized is dipped or sprinkled with it, *In the Name of the Father, and of the Sonne, and of the holy Ghost.*

**Q.** What is the inward and spirituall grace?

*A.* A death vnto sinne, and a Newbirth vnto righteousness: For being by nature borne in sinne, and the children of wrath, wee are hereby made the children of grace.

**Q.** What is required of persons to be baptized?

*A.* Repentance, whereby they forsake sin & Faith, whereby they stedfastly belcene the promises of God made to them in that Sacrament.

**Q.** Why then are infants baptized, when by reason of their tender age they cannot performe them?

*A.* Yes they doe performe them by their Sureties, who promise & vow them both in their name: which when they come to age, themselves are bound to performe.

**Q.** Why was the Sacrament of the Lords Supper ordeined?

*A.* For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which we receiue thereby.

## Confirmation.

**Q.** What is the outward part, or signe of the Lords Supper.

**A** Bread and Wine, which the Lord hath commanded to be receiued.

**Q** What is the inward part or thing signified?

**A** The body and blood of Christ, which are verely and indeed taken and receiued of the faithfull in the Lords Supper.

**Q** What are the Benefits, whereof we are partakers thereby?

**A** The strengthening and refreshing of our souls, by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

**Q** What is required of them, which come to the Lords Supper?

**A** To examine themselves whether they repent them truly of their former finnes, stedfastly purposing to lead a new life: haue a lively faith in Gods mercy through Christ, with a thankfull remembrance of his death, and be in charity with all men.

**¶** So soone as the children can say in their mother tongue the Articles of the faith, the Lords prayer, the same Commandments, and also can answer to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appoynt them in: then shall they be brought to the Bishop by one that shall be his Godfather, or Godmother that every child may haue a witnesse of his Confirmation. And the Bishop shall confirme them on this wise.

## ¶ Confirmation or laying on of hands.

**O** Vr helpe is in the Name of the Lord.

**An.** Which hath made heauen and earth.

**Min.** Blessed be the Name of the Lord.

**An.** Henceforth world without end.

**Min.** Lord heare our prayers.

**An.** And let our cry come vnto thee.

**¶** Let vs pray.

**A** Almighty & euermlasting God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiveness of all their finnes: strengthen them we beseech thee, O Lord with the holy Ghost the Comforter, and daily increase

## Of Matrimonic.

crease in them thy manifold gifts of grace, the spirit of wisdom and vnderstanding, the spirit of counsell and ghostly strength, the spirit of knowledge & true godlines, and fulfill them (O Lord) with the spirit of thy holy teare, Amen.

*¶ Then the Bishop shall lay his hand vpon every child severally, saying,*

**D**Efend, O Lord, this child with thy heavenly grace that he may continue thine for ever, and daily increase in thy holy spirit more and more, vntil he come vnto thy euerlasting kingdome. Amen.

*¶ Then shall the Bishop say.*

*Let vs pray.*

**A**lmighty & euerliuing God, which makest vs both to wil, and to doe those things that be good & acceptable vnto thy Maiesky, we make our humble supplications vnto thee for these children, vpon whose after the example of thy holy Apostles) we haue laid our hands to certifie them (by this signe) of thy fauour & gracious goodnes toward them: let thy fatherly hand we beseech thee, euer be ouer them: let thy holy spirit euer be with them, & so lead them in the knowledge and obediēce of thy word, that in thy end they may obtayne thy euerlasting life; through our Lord Iesus Christ who with thee & the holy Ghost, liueth and reigneth one God, world without end. Amen.

*¶ Then the Bishop shall blesse the children, saying thus.*

**T**he blessing of God Almighty, the Father, the Son, and the holy Ghost, be vpon you, & remaine with you for euer.

## ¶ The forme of the solemnization of Matrimony.



**D**Earely beloved friends, we are gathered together here in the sight of God, and in the face of his Congregation, to ioyn together this man and this woman in holy Matrimony, which is an honourable estate, instituted of God in paradise, in the time of mans innocency, signifying vnto vs thy mystical vnion that is betwixt Christ & his Church: which holy estate Christ adorned and beautified by his presence, & first miracle that he wrought in Cana of Galilee,

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life, & is commended of S. Paul to be honourable among all men, & therefore is not to be enterprised nor taken in hand vnadvisedly, lightly, or wantonly, to satisfie mens carnall lusts & appetites, like brute beasts that haue no vnderstanding, but reuerently, discretely, advisedly, soberly, & in the feare of God, duly considering the cause for which Matrimony was ordeined. One was the procreation of childre, to be brought vp in the feare and nurture of the Lord, & praise of God. Secondly it was ordeined for a remedy against sinne, and to auoid fornicatiō, that such persons as haue not the gift of continency, might marry, and keepe themselves vndefiled members of Christs body. Thirdly, for the mutuall societie, helpe, & comfort, that the one ought to haue of the other, both in prosperitie & aduersitie, into the which holy estate the set wo persons present, come now to be ioyned. Therefore if any man can shewe any iust cause why they may not lawfully be ioyned together, let him now speake, or else hereafter for euer hold his peace.

*¶ And also speaking to the persons that shalbe married, he shall say.*

**I** Require and charge you (as you will answer at the dreadfull day of Iudgement, when the secrets of all hearts shalbe disclosed) that if either of you do know any impediment why ye may not be lawfully ioyned together in Matrimony, that ye confesse it: for be ye well assured, yf so many as be coupled together otherwise than Gods word doth allow, are not ioyned together by God, neither is their Matrimony lawfull.

*¶ If no impediment be alleged, then shall the Curate say vnto the man.*

**N**. Wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimony? wilt thou loue her, comfort her, honour & keepe her in sicknes and in health, and forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

*The man shall answer.*

**I will.**

*¶ Then shall the Priest say vnto the woman.*

**N**. Wilt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy estate of Matrimony? Wilt thou obey him  
and

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and serue him, loue, honour, & keepe him in sicknesse and in health, and forsaking all other, keepe thee only vnto him, so long as you both shall liue?

*¶ The woman shall answer.*

I will.

*¶ Then shall the Minister say.*

Who giueth this woman to be married to this man?

*¶ Then shall the man say.*

I N. take thee N. to my wedded wife, to haue and to hold, from this day forward, for better, for worse, for richer, for poorer, in sicknes & in health, to loue, & to cherish, til death vs depart, according to Gods holy ordinance, and thereto I plight thee my troth.

*¶ Then the woman taking againe the man by the right hand shall say.*

I N. take thee N. to my wedded husband, to haue and to hold, from this day forward, for better, for worse, for richer, for poorer, in sicknes and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance and therefore I giue thee my troth.

*¶ Then shall they againe vn'loose their hands, and the man laying the Ring vpon the Booke, taught by the Priest, shall say.*

With this Ring I thee wed, with my body I thee worship, & with all my worldly goods I thee endow.

In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

*¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say.*

Let vs pray.

**O** Eternal God, creator, & preseruer of al mankind, giuer of all spirittuall grace, the authour of euerlasting life, send thy blessing vpon these thy seruants, this man & this woman, whom we blesse in thy Name, that as Isaac & Rebecca liued faithfully together, so these persons may surely performe and keep the vow & couenante betwixt them made (wherof this ring ginen & receined, is a token & pledge) and may euer remaine in perfitt loue and peace together, and liue according to thy lawes, through Iesus Christ our Lord. Amen.

*¶ Then shall the Priest ioyneth their right hands together, and say.*

Those whom God hath ioyned together, let no man put asunder.

*¶ Then*

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*¶ Then shall the Minister speake vnto the people.*

**F**Orasmuch as N and N haue consented together in holy wedlock, and haue witnessed the same before God and this company, and there to haue giuen and pledged their troth either to other, & haue declared the same by giuing and receiuing of a Ring, and by ioyning of hands, I pronounce that they be man and wife together. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

*¶ Then the Minister shall adde this blessing.*

**G**od the Father, God the Sonne, God the holy Ghost, blesse, preserue, and keepe you: the Lord mercifully with his fauour looke vpon you, and so fill you with all spiritual benediction and grace that you may so liue together in this life, that in the world to come, you may haue life euermlasting. Amen.

*¶ Then the Minister or Clerks, going to the Lords Table shall say, or sing this Psalm following.*

*Beati omnes. Psal. 128.*

**B**lessed are all they that feare the Lord: and walk in his wayes.

Forthou shalt eat the labour of thine hands: O wel is thee, and happy shalt thou be.

Thy wife shall be as a fruitful vine: vpon the wals of thy house.

Thy children like the olive branches: round about thy table.

Loe, thus shal the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Ierusalem in prosperity all the life long

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, &c. As it was in the, &c.

*Or else this Psalm.*

*Deus in misericordia. Psal. 67.*

**G**od be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowne vpon the earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations reioyce & be glad: for thou shalt iudge



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indge the folke righteously, and governe the nations  
vpon the earth.

Let the people praise thee, O God : let all the peo-  
ple praile thee.

Then shall the earth bring forth her increase : and  
God euen our owne God shall giue vs his blessing.

God shall blesse vs : and all the ends of the world  
shall feare him.

Glory be to the Father, &c. As it was, &c.

*Minister.*

Lord haue mercy vpon vs.

*Answer.*

Christ haue mercy vpon vs.

*Minister.*

Lord haue mercy vpon vs.

*Our Father which art in heauen, &c.*

And lead vs not into temptation.

*Answer.*

But deliuer vs from euill, Amen.

*Minister.*

O Lord saue thy servant and thy handmaid.

*Answer.*

Which put their trust in thee.

*Minister.*

O Lord send them helpe from thy holy place,

*Answer.*

And euermore defend them.

*Minister.*

Be vnto them a tower of strength.

*Answer.*

From the face of their enemye.

*Minister.*

O Lord heare our prayer.

*Answer.*

And let our cry come vnto thee.

*Minister.*

**O** God of Abraham, God of Isaac, God of Jacob  
bless these thy seruants, & sowe the seed of eter-  
nall life in their mindes, that whatsoeuer in thy holy  
word they shal profitably learn, they may indeed ful-  
fil the same. Look, O Lord, mercifully vpon them  
from heauen, and bless them. And as thou didst send  
thy blessing vpon Abraham and Sara, to their great  
comfort: so vouchsafe to send thy blessing vpon these  
thy

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thy seruants, that they obeying thy will, & alway being in safety vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord, Amen.

*¶ This prayer next following shalbe omitted, where the woman is past childbirth.*

**O** Merciful Lord & heavenly Father, by whose gracious gift mankind is increased: Wee beseech thee assist with thy blessing these two persons: that they may both be fruitfull in procreation of children, and also liue together so long in godly loue and honesty, that they may see their childrens children vnto the third and fourth generation, vnto thy praise and honour through Iesus Christ our Lord, Amen

**O** God, which by thy mighty power hast made all things of nought, which also (after other things set in order) diddest appoint that out of man (created after thine owne image & similitude) woman should take her beginning: and knitting them together, didst teach that it should neuer be lawfull to put asunder thole, whom thou by Matrimony hadst made one: O God, which hast consecrated this state of Matrimony to such an excellent mystery, that in it is signified and represented the spirituall mariage and vnty betwixt Christ & his Church: Look mercifully vpon these thy seruants, that both this man may loue his wife according to thy word (as Christ did loue his spouse the Church, who gave himselfe for it, louing & cherishing it euen as his owne flesh) and also that this woman may be louing & amiable vnto her husband as Rachel, wise as Rebekah, faithfull and obedient as Sara, and in all quietnesse, sobriety and peace, be a follower of holy and godly matrones: O Lord blesse them both, & grant them to inherit thine euerlasting kingdom, through Iesus Christ our Lord, Amen.

*¶ Then shall the Priest say.*

**A**lmighty God, which at the begining did create our first parents Adam and Eue, and did sanctifie and ioyneth together in mariage, powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and liue together in holy loue, vnto your liues end, Amen.

*¶ Then shall begin the Communion. And after the Gospel shall be said a Sermon, Or if there be no Sermon.*

## Of Matrimony.

*the minister shall read this that followeth.*

**A**ll ye which be married, or which intend to take the holy estate of Matrimony vpon you, heare what holy Scripture doth say, as touching the duty of husbands toward their wiues, & wiues toward their husbands.

Saint Paul in his Epistle to the Ephesians, the fife Chapter doth giue this cōmandement to all married men: Ye husbands loue your wiues, euen as Christ loued the Church, & hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that he might make it vnto himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should be holy and blamelesse. So men are bound to loue their owne wiues, as their own bodies. He that loueth his own wife, loueth himselfe. For neuer did any man hate his owne flesh, but nourisheth, & cherisheth it, euen as the Lord doth the Congregation: for we are members of his body, of his flesh, and of his bones. For this cause shal a man leaue father and mother, and shall be ioyned vnto his wife, and they two shalbe one flesh. This mystery is great, but I speake of Christ, and of the Congregation. Neuerthelesse, let euery one of you so loue his own wife, euen as himselfe.

Likewise the same S. Paul writing to the Colossians speaketh thus to all men that be married. Ye men loue your wiues, and be not bitter vnto them.

Heare also was S. Peter the Apostle of Christ, which was himselfe a married man, saith vnto al them that are married, Ye husbands dwell with your wiues according to knowledge, giuing honor to the wife as vnto the weaker vessel, & as heires together of the grace of life, so that your prayers be not hindered.

Hitherto ye haue heard the duty of the husband toward the wife: Now likewise ye wiues heare & learne your duty toward your husbands, euen as it is plainly set forth in holy Scripture.

S. Paul (in the forenamed Epistle to the Ephesians) teacheth you thus. Ye womē submit your selues vnto your own husbands, as vnto y<sup>e</sup> Lord: for the husband is the wiues head, euen as Christ is the head of the Church, & he is also the Sauour of the whole body. Therefore as the Church or Congregation is subiect  
vnto

## The visitation of the sicke.

vnto Christ: so likewise let the wines also bee in subiectiō to their own husbands in al things. And againe he saith, Let the wifereuerence her husband. And in his Epistle to the Colossians, S. Paul giueth you this short lesson: Yee wiues submit your selues vnto your owne husbands, as it is conuenient in the Lord.

S. Peter doth also instruct you very godly, thus saying, let wines be subiect to their owne husbands, so that if any obey not the word, they may be won with out the word, by the conuersation of the wiues, while they behold your chaste conuersation coupled with feare. Whose apparell let it not be outward with broided haire, & trimming about with gold, either in putting on of gorgeous apparell: but let the hidde man which is in the heart, be without al corruptiō, so that the spirit be milde & quiet, which is a precions thing in the sight of God. For after this manner (in the olde time) did the holy women which trusted in God, apparel themselves, being subiect to their own husbands as Sara obeyed Abraham, calling him Lord, whose daughters ye are made, doing wel, and not being dismayed with any feare.

## ¶ The order for the visitation of the sicke.

*¶ The Priest entring into the sicke persons house  
shall say.*

Peace be in this house, and to all that dwell in it.

**R**emember not Lord our iniquities, nor the iniquities of our forefathers, spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, & be not angry with vs for euer.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And lead vs not into temptation!

*Ans.* But deliuer vs from euill. Amen.

*Min.* O Lord saue thy seruant.

*Ans.* Which putteth his trust in thee.

*Min.* Send him helpe from thy holy place.

*Ans.* And euermore mightily defend him.

*Min.*

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*Min.* Let the enemy haue none aduantage of him.

*An.* Nor the wicked approch to hurt him.

*Min.* Be vnto him, O Lord, a strong tower.

*An.* From the face of his enemy.

*Min.* O Lord heare out prayers.

*An.* And let our cry come vnto thee.

*Minister.*

**O** Lord looke downe from heauen, behold, visite, and relieue this thy seruant. Look vpon him with the eye of thy mercy: giue him comfort & sure confidence in thee, defend him from the danger of the enemy, and keepe him in perpetuall peace and safety, through Iesus Christ our Lord.

**H**earc vs Almighty and most mercifull God and Sauiour, extend thy accustomed goodnes to this thy seruant which is grieued with sickness: Visite him O Lord, as thou didst visite Peters wines mother, and the captaines seruant. So visite and restore to this sick person his former health (if it be thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, hee may dwell with thee in life euerslasting.

**D**earely beloued, know this, that Almighty God is the Lord of life and death, and ouer all thinge to them partaining, as youth, strength, health, age, weaknesse, and sicknesse. Wherefore whatsoeuer your sickness is, know you certainly that it is Gods visitation. And for what cause soeuer this sickness is sent vnto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honorable, to the increase of glory, and endlesse felicity, or else it be sent vnto you, to correct & amend in you whatsoeuer doeth offend the eyes of your heavenly Father: know you certainly, that if you truly repent you of your sinnes, and beare your sickness patiently, trusting in Gods mercy, for his deare Son Iesus Christ his sake, and render vnto him humble thankes for his fatherly visitation, submitting your selfe wholly to his will, it shall turne to your profite and helpe you forward in the right way that leaeth vnto euerslasting life.

*If the person visited be very sicke, then the Curate may end his exhortation in this place.*

Take therefore in good worth the chastisement of the Lord:

## The visitation of the sicke.

Lord: for whom the Lord loneth, he chastiseth, yea as S. Paul saith, he scourgeth euery sonne whom he receiuet. If ye endure chastisement, he offreth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are ye bastards and not children. Therefore seeing that when our carnall fathers do correct vs, we reuerently obey them: shal we not now much rather be obedient to our spiritual Father, and so liue? And they for a few dayes do chastise vs after their own pleasure: but hee doth chastise vs for our profite, to the intent hee may make vs partakers of his holines. These words (good brother) are Gods words & written in holy scripture for our comfort and instruction, that we should patiently and with thanksgiving beare our heavenly Fathers correction, whensoever by any manner of aduersity, it shal please his gracions goodnes to visite vs. And there should be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles, and sicknesses. For he himselfe went not yp to ioy, but first he suffered paine, he entred not into his glory, before he was crucified.

So truly our way to eternal ioy, is to suffer here with Christ: & our doore to enter into eternal life, is gladly to die with Christ, that wee may rise againe from death & dwell with him in euerlasting life. Now therefore taking your sickness which is thus profitable for you patiently, I exhort you in the Name of God to remember the profession which you made to God in your baptisme. And forasmuch as after this life, there is a count to be giuen to the righteous iudge of whom al must be iudged without respect of persons: I require you to examine your selfe and your state both toward God and man, so that accusing and condemning your selfe for your faults, you may find mercy at our heavenly fathers hand, for Christs sake, and not to be accused and condemned in that fearefull iudgment. Therefore I shall shortly rehearse the articles of our faith, that you may know whether you doe beleene as a Christian man should, or no,

*¶ Here the Minister shall rehearse the Articles of our faith, saying thus.*

**Dost thou beleue in God the Father Almighty,  
maker**

## The visitation of the sicke.

maker of heauen and earth?

*And so forth as in Baptisme.*

*g Here shall the sicke person make a speciall confession, if he feele his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him after this sort*

**O**Vr Lord Iesus Christ, who hath left power to his Church to absolve all sinners which truly repēt & beleue in him, of his great mercy forgieue thee thine offences, and by his authority committed to me, I absolve thee from all thy finnes. In the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

Let vs pray.

**O** Most merciful God, which according to the multitude of thy mercies doest so put away the sins of those which truly repent, that thou remembrest them no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiveness. Renew in him (most louing Father) whatsoeuer hath bene decayed by the fraud & malice of the deuill, or by his own carnal will and frailnesse: preserve and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, assuage his paine, as shall be seene to thee most expedient for him. And forasmuch as he putteth his full trustowely in thy mercy, impute not vnto him his former finnes, but take him vnto thy fauour, through the merits of thy most dearly beloued Son Iesus Christ Amen.

*g The shall the Minister say this Psalme.*

*In te Domine speraui. Psal. 71.*

**I**N thee, O Lord, haue I put my trust. let me neuer be put to confusion: but rid me and deliuer me in thy righteousness, incline thine care vnto me, & saue mee.

Be thou my strong hold: whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous & cruel mā.

For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

Through thee I haue bene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shall alway be of thee.

I am

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I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth bee filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake mee not when my strength faileth me.

For mine euemies speake against me, and they that lay wait for my soule, take their counsel together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Goe not farre from me, O God: my God haste thee to helpe me.

I let them bee confounded and perish: that are against my soule: let them be covered with shame and dishonour, that seeke to doe me euill.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speake of thy righteousness and saluation: for I know no end thereof.

I will goe forth in the strength of the Lord God: and will make mention of thy righteousness onely.

Thou (O God) hast taught mee from my youth vp vntill now: therefore will I tell of thy wondrous works.

Forsake me not, O God in mine old age, when I am grayheaded: vntill I haue shewed thy strength vnto this generation, and thy power vnto al them that are yet for to come.

Thy righteousness (O God) is very high: and great things are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me: & yet didst thou turne & refresh me: yea, and broughtest me fro the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on every side.

Therefore will I praise thee and thy faithful ones, (O God) playing vpon an instrument of musick: vnto thee wil I sing vpon my harpe, O thou holy one of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousness all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Glory



## The Communion of the sicke.

Glory be to the Father, and to the Sonne, &c.  
As it was in the beginning, &c.

*Adding this.*


**O** Sauour of the world saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs we beseech thee, O God.

*Then shall the Minister say.*

**T**He Almighty Lord which is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, & vnder the earth doe bow and obey, be now & euermore thy defence, and make thee know and feele, that there is none other name vnder heauen given to man, in whom, and through whom thou mayest receiue health and saluation, but onely the name of our Lord Iesus Christ, Amen.

## THE COMMUNION OF the sicke.

*The Collect.*

 **A**lmighty euerlasting God maker of mankind, which doest correct those whom thou doest loue, and chastisest every one whom thou doest receiue: we beseech thee to haue mercy vpon this thy seruāt, visited with thine hand, & to grant that he may take his sicknesse patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soule shall depart from the body: it may be without spot presented vnto thee, through Iesus Christ our Lord. Amen.

*The Epistle. Heb. 12.*

**M**y sonne, despise not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth him he correcteth: yea, and he scourgeth euery sonne whom he receiueth.

*The Gospel. Iohn. 5.*

**V**erely, verely, I say vnto yon, hee that heareth my word, and beleueth on him that sent mee, hath euerlasting life, and shall not come vnto damnation, but passeth from death vnto life.

*When the sicke person is visited, and receiveth the holy Communion all at one time, then the Priest for more expedition shall cut off the forme of th. visitation, as the Psalmes.*

The buriall of the dead,  
In thee, O Lord, haue I put my trust.  
*And goe straights to the Communion.*

AT THE BVRIAL OF  
the dead.

**I** Am the resurrection and the life (saith the Lord:) He that beleueth in me, yea though he were dead, yet shall hee liue. And whosoever liueth, and beleueth in me, shall not die for euer.

I know that my redeemer liueth, and that I shall rise out of the earth in the last day, and shall be covered againe with my skinne, and shall see God in my flesh: yea, and I my selfe shall behold him, not with other, but with these same eyes

**W**e brought nothing into this world, neither may we cary any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaseth the Lord, so cometh things to passe. Blessed bee the Name of the Lord.

*¶ When they come to the grave, the  
Priest shall say.*

**M**An that is borne of a woman hath but a short time to liue, and is full of misery. Hee cometh vp and is cut down like a floure: he fleeth as it were a shadow, & neuer continueth in one stay. In the midst of life we be in death: of who may we seeke for succour but of thee O Lord. which for our sins iustly art displeased: Yet O Lord God most holy, O Lord most mighty, O holy & most mercifull Saviour, deliuer vs not into y bitter paines of eternal death. Thou knowest Lord the secrets of our hearts, shut not vp thy mercifull eies to our prayers: but spare vs Lord most holy, O God most mighty, O holy and mercifull Saviour, thou most worthy Iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

**F**Orasmuch as it hath pleased Almighty God of his great mercy to take vnto himselfe y soule of our deare brother here departed, wetherfore comit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure & certaine hope of resurrection to eternal life through our Lord Iesus Christ, who shal change our vile body, y it may be like vnto his glorious body,

## The buriall of the dead.

dy, according to the mighty working, whereby hee is able to subdue all things to himselfe,

*¶ Then shall be said or sung.*

I Heard a voice from heauen, saying vnto me, Write From hencefoorth blessed are the dead that die in the Lord. Euen so saith the Spirit, that they rest from their labours. *Apoc. 14.*

**C**Hrist is risen from the dead, and become the first frutes of them that sleepe. For by a man came death, & by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all be made aloue, but euery man in his owne order. The first is Christ, then they that are Christs at his comming. Then cometh the end, when he hath deliuered vp the kingdome to God the Father, when he hath put downe all rule, and all authoritie and power. For hee must raigne till hee haue put all his enemies vnder his feet. The last enemy that shall be destroyed, is death. For he hath put all things vnder his feet. But when he saith, All things are put vnder him. It is manifest that he is excepted which did put all things vnder him. When all things are subdued vnto him, then shall the Sonne also himselfe be subiect vnto him, that put all things vnder him, that God may be all in all. Else what doe they which are baptized ouer  $\S$  dead If the dead rise not at all? Why are they then baptized ouer them? Yea, & why stand we alway then in icopardy? By our reioycing which I haue in Christ Iesus our Lord, I die daily. That I haue sought with beasts at Ephesus after the maner of men, what aduantage it me if the dead rise not againe? Let vs eat and drinke, for to morrow we shall die. Be not ye deceiued, euill words corrupt good manners. Awake, truly out of sleepe, and sinne not. For some haue not the knowledge of God. I speake this to your shame. But some man will say, How arise the dead? With what body shall they come? Thou foole, that which thou sowest, is not quickned except it die. And what sowest thou? Thou sowest not that body that shall be but bare corne, as of wheat or some other: but God giueth it a body at his pleasure, to euery seed his own body. All flesh is not one maner of flesh: but there is one maner of flesh of men, another manner of flesh of beasts, another of fishes, another of birds, there are also  
cestiall

## The buriall of the dead.

celestiall bodics, and there are bodiesterrestriall: But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one maner glory of the sun, & another glory of the moone, & another glory of the stars: for one star differeth from another in glory: So is the resurrection of the dead. It is sown in corruption, it riseth againe in incorruption. It is sown in dishonour, it riseth againe in honour, It is sown in weaknes, it riseth again in power. It is sown a natural body, it riseth againe a spiritual body. There is a natural body, & there is a spiritual body: as it is also written, The first man Adam was made a living soule, & the last Adam was made a quickning spirit. Howbeit, that is not first which is spirituall, but y<sup>e</sup> which is naturall, & then that which is spirituall. The first man is of the earth earthly. The second man is the Lord from heauen heauenly. As is y<sup>e</sup> earthy, such are they that be earthy. And as is the heauenly, such are they y<sup>e</sup> are heauenly. And as we haue borne the image of the earthy, so shal we beare y<sup>e</sup> image of the heauenly. This say I brethren, that flesh & blood cannot inherit y<sup>e</sup> kingdome of God, neither doth corruption inherit incorruption. Behold, I shew you a mystry. We shall not all sleepe, but we shal al be changed, & that in a moment, in the twinkling of an eie, by the last trump. For the trump shall blow, and the dead shall rise incorruptible, and we shal be changed. For this corruptible must put on incorruption, and this mortall must put on immortality. When this corruptible hath put on incorruption and this mortal hath put on immortality, then shal be brought to passe the saying that is written: Death is swallowed vp into victory. Death where is thy sting? Hell, where is thy victory? The sting of death is sin, and the strength of sinne is the Law. But thanks be vnto God, which hath given vs victory through our Lord Iesus Christ. Therefor e my deare brethren, be yee stedfast and vnmoueable, alwayes rich in the worke of the Lord, forasmuch as yee know how that your labour is not in vaine in the Lord.

*¶ The Lesson ended, the Priest shall say.*

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And

## The buriall of the dead.

And lead vs not into temptation.

But deliuer vs from euill, Amen.

*The Priest.*

**A**lmighty God, with whom doe liue the spiritsof them that depart hence in the Lord, and in whom the soules of them that be closted, after they bee deliuered from the burden of the flesh, be in ioy & felicity: we giue thee hearty thanks, for  $\text{y}$  it hath pleased thee to deliuer this  $\text{N}$  our brother out of  $\text{y}$  miseries of this sinful world, beseeching thee,  $\text{y}$  it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, & to hasten thy Kingdom, that we with this our brother, & all other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse both in body & soule, in thy eternall and euerlasting glory, Amen.

*The Collect.*

**O** Merciful God,  $\text{y}$  Father of our Lord Iesus Christ, who is the resurrection & the life, in whom whosoener beleueth, shal liue, though he die: & whosoener liueth & beleueth in him, shall not die eternally: who also taught vs by his holy Apostle Paul, not to be sory as men without hope, for them that sleepe in him, wee meekely beseech thee (O Father) to raise vs from the death of sinne vnto the life of righteounesse, that when we shal depart this life, wee may rest in him, as our hope is this our brother doeth, and that at the general resurrection in the last day, we may bee found acceptable in thy sight, and receiue  $\text{y}$  blessing which thy welbeloued Sonne shall then pronounce to al that loue and feare thee, saying, Come ye blessed children of my Father, receiue the Kingdoms prepared for you from  $\text{y}$  beginning of  $\text{y}$  world. Grant this we beseech thee O merciful Father, through Iesus Christ our Mediatour and Redeemer, Amen.

## THE THANKSGIVING OF women after chilbirth, commonly called the Churching of women.

**T**he woman shall come into the Church, & there shall kneele downe in some conuenient place nigh vnto the place where the Table standeth and the Priest standing by her, shall say these words or the like, as the case shall require.

## The churching of women.



Orasmuch as it hath pleased Almighty God of his goodnes to gine you safedelineraunce, & hath preserved you in y great danger of childbirth: you shal therefore giue hearty thanks, vnto God, and pray.

*¶ Then shall the Priest say this*

*Psalme, Psal. 121.*

**I** Have lifted vp mine eyes vnto the hils: from whence commeth my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth,

Hee will not suffer thy foot to be moued: and hee that keepeth thee will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sun shal not burne thee by day: nor the Moone by night.

The Lord shall preserve thee from all euil: yea, it is euen he that shall keepe thy soule.

The Lord shall preserve thy going out and thy coming in: from this time forth for euermore.

Glory be to the Father, &c. As it was, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And lead vs not into temptation,

*Answer.*

But deliuer vs from euill, Amen.

*Priest.*

O Lord saue this woman thy seruant.

*Answer.*

Which putteth her trust in thee.

*Prust.*

Bethou to her a strong tower.

*Answer.*

From the face of her enemy.

*Priest.*

Lord heare our prayer.

*Answer.*

And let our cry come vnto thee.

*Priest.*

## A Communion,

Let vs pray.

O Almighty God, which hast delivered this womā thy seruānt from the great paine & perill of child-birth, grant we beseech thee most mercifull Father, that she through thy helpe may both faithfully liue, and walke in her vocation according to thy will, in this life present, and also may be partaker of euerslasting glory in the life to come, through Iesus Christ our Lord, Amen.

*¶ The woman that commeth to giue her thanks, may offer accustomed offrings. And if there be a Communion, it is conuenient that she receiue the holy Communion.*

## A COMMINATION: A- gainst sinners, with certaine prayers to be vsed diuerstimes in the yeere.

**B**rethren, in the primitive Church there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, and punished in this world, that their soules might be saved in the day of the Lord, and that other admonished by their example, might be more afraid to offend. In the stead wherof, vntill the said discipline may be restored againe (which thing is much to be wished) it is thought good, that at this time, in your presence should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the 27. Chapter of Deuteronomie, & other places of Scripture, and that ye should answere to euery sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners may the rather be called to earnest and true repentance, and may walke more warily in these dangerous daies: fleeing from such vices, for the which ye affirme with your own mouthes the curse of God to be due.

Cursed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftesman, and putteth it in a secret place to worship it.

*And the people shall answere and say.*

*Amen.*

## A Commination.

*Minister.*

Curfed is he that curseth his father or mother;

*Answer.*

Amen.

*Minister.*

Curfed is he that remoueth away the marke of his neighbours land.

*Answer.*

Amen.

*Minister.*

Curfed is hee that maketh the blinde to goe out of his way.

*Answer.*

Amen.

*Minister.*

Curfed is he that letteth in iudgement the right of the stranger, of them that be fatherles, & of widowers.

*Answer.*

Amen.

*Minister.*

Curfed is he that smiteth his neighbour secretly.

*Answer.*

Amen.

*Minister.*

Curfed is he that lieth with his neighbours wife.

*Answer.*

Amen.

*Minister.*

Curfed is he that taketh reward to slay the soule of innocent blood.

*Answer.*

Amen.

*Minister.*

Curfed is hee that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

*Answer.*

Amen.

*Minister.*

Curfed are the vnmercifull, the fornicators, and adulterers, the couetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

*Answer.*

Amen.

*Minister.*



## A Commination.

*Minister.*

**N**OW seeing that all they be accursed, as the Prophet Dauid beareth witnes, which do erre & goe astray from the Commandements of God, let vs (remembering the dreadfull indement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God, with all contrition and meekenes of heart, bewailing and lamenting our sinful life knowedging and confessing our offences, and seeking to bring forth worthy fruites of penance. For now is the axe put to the root of the trees, so that euery tree which bringeth not forth good fruit, is hewen downe and cast into the fire. It is a fearefull thing to fall into the hands of the liuing God: he shall powre downe raine vpon the sinners, shales, fire, and brimstone, storme and tempest, this shalbe their portion to drinke. For lo, the Lord is come out of his place to visit the wickednes of such as dwel vpon  $\bar{y}$  earth. But who may abide the day of his comming? who shalbe able to endure when he appeareth? His fan is in his hand, & he wil purge his floore, and gather his wheat into the barme: but he wil burne the chaffe with vnquenchable fire. The day of  $\bar{y}$  Lord commeth as a thiefe in the night: and when men shal say, Peace, and all things are safe, then shal sudden destruction come vpon them, as sorrow commeth vpon a woman trauailing with childe, and they shall not escape. Then shall appeare  $\bar{y}$  wrath of God in the day of vengeance, which obstinate sinner through the stubbornnes of their heart, haue heaped vnto themselves, which despised the goodnes, patience and long sufferance of God, when he called them continually to repentance. Then shall they call vpon me, saith  $\bar{y}$  Lord, but I will not heare, they shal seeke me early, but they shal not finde me, and that because they hated knowledge and receiued not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it be too late to knocke, when the doore shal be shut, and too late to cry for mercie, when it is the time of iustice. O terrible voice of most iust indgment which shalbe pronounced vpon them, when it shalbe said vnto them, Goe ye cursed into the fire eneralasting which is prepared for the deuil and his angels. Therefore brethren take we heed betime, while the day of saluation lasteth: for the night commeth, when none can worke.

## A Commination.

But let vs, while we haue the light, beleene in y<sup>e</sup> light and walke as the children of the light, that we be not cast into vtter darkenes, where is weeping & gnashing of teeth. Let vs not abuse the goodnes of God, which calleth vs mercifully to amendement & of his endles pitie promiseth vs forgiuenesse of that which is past, if (with a whole mind, and true heart) we retorne vnto him. For though our sins be as red as scarlet, they shall be as white as snow: & though they be like purple, yet shall they be as white as wool. Turne you cleane, saith the Lord, from all your wickednes, and your sin shall not be your destruction. Cast away from you all your vngodlines that ye haue done. Make you new hearts, and a new spirit. Wherefore will yedie (O ye house of Israel) seeing that I haue no pleasure in the death of him that dieth, saith the Lord God? Turne you then and ye shall liue. Although we haue sinned, yet haue we an aduocate w<sup>th</sup> the Father Iesus Christ the righteous, and he it is that obtaineth grace for our sins. For hee was wounded for our offences, and smitten for our wickednes. Let vs therefore retorne to him who is the mercifull receiuer of all true penitent sinners, assuring our selues that he is ready to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentance, if we will submit our selues vnto him, and from henceforth walke in his wayes, if we wil take his easie yoke and light burden vpon vs, to follow him in lowlines patience and charitie, and be ordered by the gouernance of his holyspirit, seeking alwaies his glory & seruing him duely in our vocation w<sup>th</sup> thanksgining. Thus if we do, Christ wil deliuer vs from the curse of the law, & from the extreme malediction, which shall light vpon them that shall be set on the left hand, and he will set vs on his right hand, & giue vs the blessed benediction of his father, commanding vs to take possession of his glorious kingdome, vnto the which hee vouchsafe to bring vs all for his infinite mercy. Amen

*g Then shall be said this Psalme. Miserere mei Deus. Psal, 51.*

**H**ave mercy vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

Wash mee thorowly from my wickednesse: and cleaue me from my sinne.

For

## A Commination,

For I knowlege my faultes : and my sinne is e-  
uer before me.

Against thee onely haue I sinned, and done this  
euill in thy sight : that thou mightest bee iustified in  
thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse : and in  
sinne hath my mother conceived me.

But loe,, thou requirest truth in the inward parts,  
and shalt make me to vnderstand wil dome secretly,

Thou shalt purge mee with Hysope, and I shall bee  
cleane : thou shalt wash me, and I shall bee whiter  
then snow.

Thou shalt make mee heare of ioy and gladnesse :  
that the bones which thou hast broken may reioice.

Turne thy face from my sinnes : and put out all  
my misdeeds.

Make mee a cleane heart (O God :) and renew a  
right spirit within me.

Cast me not away from thy presence : and take not  
thy holy spirit from me.

O giue me the comfort of thy helpe againe: and sta-  
blish me with thy free Spirit.

Then shall I teach thy wayes vnto the wicked: and  
sinners shall be conuerted vnto thee.

Deliver mee from blood guiltinesse, O God, thou  
that art the God of my health, and my tongue shall  
sing of thy righteousness.

Thou shalt open my lips, O Lord: my mouth shall  
shew thy praise.

For thou desirest no sacrifice, else would I giue it  
thee: but thou delightest not in burnt offerings.

The sacrifice of God is a troubled Spirit: a broken  
and contrite heart. O God, shalt thou not despise.

O bee fauourable and gracious vnto Sion: builde  
thou the wals of Hiernsalem.

Then shalt thou be pleased with the sacrifice of righ-  
teousnesse, with the burnt offerings & oblations: then  
shall they offer yong bullocks vpon thine Altar.

Glory be to the Father, &c. As it was in the, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And lead vs not into temptation.

## A Commination.

*Answer.*

But deliuer vs from euill, Amen.

*Minister.*

O Lord saue thy seruants.

*Answer.*

Which put their trust in thee.

*Minister.*

And send vnto them helpe from aboue.

*Answer.*

And enermore mightily defend them.

*Minister.*

Helpe vs O God our Saniour.

*Answer.*

And for the glory of thy Names sake deliuer vs, be mercifull vnto vs sinners for thy Names sake.

*Minister.*

O Lord heare our prayers.

*Answer.*

And let our cry come vnto thee.

¶ I et vs pray.

**O** Lord wee beseech thee mercifully heare our prayers, and spare all those which confesse their sinnes vnto thee, that they whose consciences by sin are accused, by thy mercifull pardon may bee absolved, through Christ our Lord.

**O** Most mighty God & mercifull Father, which hast compassion of al men, and hatest nothing y thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sin, & be saued: mercifully forgine vs our trespasses, receive & comfort vs, which be griued and wearied with the burden of our sin. Thy property is to haue mercy, to thee only it appertaineth to forgine sins: spare vs therefore, good Lord, spare thy people who thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth, & miserable sinners, but so turne thine eye fro vs, which meekly acknowledge our vilenes, & truly repent vs of our faults: so make hast to help vs in this world: that we may ener liue with thee in the world to comethrough Iesus Christ our Lord, Amen.

¶ Then shall the people say shu that followeth after the Minister.

**T**urne thou vs good Lord, and so shall we be turned: be fauourable, O Lord, be fauourable to thy people

## Moneth, The j. day.

people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou sparest when we deserue punishment, & in thy wrath thinkest vpon mercy. Spare thy people good Lord, spare them, and let not thine heritage bee brought to confusion. Heare vs, O Lord, for thy mercie is great, and after the multitude of thy mercy looke vpon vs.

FINIS.



## THE PSALMES OF DAVID.

*Beatus vir.* } } *Morning*  
*Psal. 1.* } } *prayer.*



BLESSED is the man that hath not walked in the counsell of the vngodly, nor stand in the way of sinners: and hath not sit in the seat of the scornfull.

2 But his delight is in the Law of the Lord: and in his Law will he exercise himself day and night.

3 And he shall be like a tree planted by the water side: that will bring forth his fruit in due season.

4 His lease also shall not wither: and looke what-soeuer he doth, it shall prosper.

5 As for the vngodly, it is not so with them: but they are like the chaffe, which the winde scattereth away from the face of the earth.

6 Therefore the vngodly shal not be able to stand in the indgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

*Quare fremuerunt gentes? Psal. 2.*

Why doe the heathen so furiously rage together: and why do the people imagine a vaine thing?

## Moneth. The j. day.

2 The Kings of the earth stand vp, & the Rulers take counsell together: against the Lord and against his Anointed.

3 Let vs breake their bonds asunder: and cast away their cords from vs.

4 He that dwelleth in heauen, shall laugh them to scorn: the Lord shall haue them in derision.

5 Then shall he speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my King: vpon my holy Hill of Sion.

7 I will preach the Law, whereof the Lord hath said vnto me: Thou art my Sonne, this day haue I begotten thee.

8 Desire of mee, and I shall giue thee the heathen for thine inheritance: and the uttermost parts of the earth for thy possession.

9 Thou shalt bruse them with a rod of yron: and breake them in pieces like a potters vessel.

10 Be wise now therefore, O ye kings. be learned ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioice vnto him with reuencie.

12 Kisse the Sonne lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

*Domine quid. Psal. 3.*

**L**ord, how are they increased that trouble me: many are they that rise against me.

2 Many one there bee that say of my soule: There is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voyce: and he heard me out of his holy hill.

5 I laid me downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for ten thousands of people: that haue set themselves against me round about.

7 Vp Lord and helpe me, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

*Cum*

## Moneth. The j. day.

*Cum inuocarem. Psal. 4.*

**H**Eare me when I call, O God of my righteousness  
for thou hast set me a liberty when I was in trouble,  
haue mercy vpon me, & hearken vnto my prayer.

2 O ye sonnes of men, how long wil ye blaspheme  
mine honour: and haue such pleasure in vanity, and  
seeke after leasing?

3 Know this also that the Lord hath chosen to  
himselfe the man that is godly: when I cal vpon the  
Lord, he will heare mee.

4 Stand in awe, & sinne not: commune with your  
owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put  
your trust in the Lord.

6 There bee many that say: Who will shew vs a-  
ny good?

7 Lord lift thou vp: the light of thy countenance  
vpon vs.

8 Thou hast put gladnesse in my heart since the  
time that their corne and wine and oyle increased.

9 I will lay me downe in peace, & take my rest: for  
it is thou Lord onely that makest mee dwell in safetie.

*Verba mea auribus. Psal. 5.*

**P**onder my words, O Lord: consider my medita-  
tion.

2 O hearken thou vnto the voyce of my calling  
my King and my God: for vnto thee will I make my  
prayer.

3 My voyce shalt thou heare betimes, O Lord:  
early in the morning will I direct my prayer vnto  
thee, and will looke vp.

4 For thou art the God that hast no pleasure in  
wickednesse: neither shall any euil dwell with thee.

5 Such as be foolish shal not stand in thy sight: for  
thou hatest al them that worke vanitie.

6 Thou shalt destroy them that speake leasing:  
the Lord will abhorre both the bloodthirstie and  
deceifull man.

7 But as for mee, I will come into thy house, euen  
vpon the multitude of thy mercy: and in thy feare  
will I worship towards thy holy Temple.

8 Lead me O Lord, in thy righteousness, because  
of mine enemies: make thy way plaine before my  
face.

## Moneth. Thej.day.

9 Forthere is no faithfulness in his month : their inward parts are very wickednesse.

10 Their throte is an open sepulchre : they flatter with their tongue.

11 Destroy thou them , O God , let them perish thorow their owne imaginations : cast them out in the multitude of their vngodlinesse , for they haue rebelled against thee.

12 And let all them that put their trust in thee , reioyce : they shal euer begining of thanks , because thou defendest them , they that loue thy Name , shall bee ioyfull in thee.

13 For thou Lord wilt giue thy blessing vnto the righteous : and with thy fauourable kindnesse wilt thou defend him as with a shield.

*Domine ne in furore.*

*Psal. 6.*

*Evening*

*prayer.*

**O** Lord rebuke mee not in thine indignation : neither chasten me in thy displeasure.

1 Hane mercy vpon mee , O Lord , for I am weak : O Lord heale me , for my bones are vexed.

2 My soule is also sore troubled : but Lord , how long wilt thou punish mee ?

4 Turne thee , O Lord , and deliuer my soule . O saue me for thy mercies sake .

5 For in death no man remembreth thee : and who will giue thee thanks in the pit ?

6 I am weary of my groning , euery night wash I my bed : and water my couch with my teares .

7 My beauty is gone for very trouble : and worn away because of all mine enemies .

8 Away from me all ye that worke vanity : for the Lord hath heard the voice of my weeping .

9 The Lord hath heard my petition : the Lord will receiue my prayer .

10 Al mine enemies shal be confounded & sore vexed : they shal be turned back , & put to shame suddenly .

*Domine Deus meus . Psal. 7.*

**O** Lord my God , in thee haue I put my trust : saue me from all them that persecute me , and deliuer mee .

2 Lest hee deuoure my soule like a Lion , and teare it in pieces : while there is none to helpe .

3 O Lord my God , if I haue done any such thing :

or



## Moneth, The j. day.

or if there be any wickednesse in my hands.

4 If I haue rewarded euil to him that dealt friendly with mee : yea, I haue deliuered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soule and take mee : yea, let him tread my life downe vpon the earth, and my honour in the dust.

6 Stand O Lord in thy wrath, & lift vp thy self: because of the indignation of mine enemies, arise vp for me in the iudgement that thou hast commanded.

7 And so shall y congregation of the people come about thee: for their sake therefore lift vp thy self again

8 The Lord shall iudge the people, giue sentence with me, O Lord : according to my righteousness, and according to the innocency that is in mee.

9 O let the wickednesse of the vngodly come to an end: but guide thou the iust.

10 For the righteous God : tryeth the very hearts and reines.

11 My helpe commeth of God : which preserveth them that are true of heart.

12 God is a righteous Iudge, strong and patient: and God is prouoked euery day.

13 If a man will not turne, he will whet his sword, he hath bent his bow, and made it ready.

14 Hee hath prepared for him the instruments of death: he ordeineth his arrowes against y persecutors.

15 Behold, he travaileth with mischief: hee hath conceived sorow, and brought forth vngodlinesse.

16 He hath graven and digged vp a pit: & is fallen himselfe into the destruction that he made for other.

17 For his trauaile shall come vpon his own head: and his wickednesse shall fall vpon his owne pate.

18 I wil giue thanks vnto the Lord according to his righteousness: and will praise the Name of the Lord the most High.

*Domine Dominus, Psalms.*

**O** Lord our Governor, how excellent is thy Name in all the world: thou that hast set thy glory above the heauens.

2 Out of the mouth of very babes and sucklings hast thou ordeined strength because of thine enemies: that thou mightest kill the enemy and the aenger.

3 For I wil consider the heauens, and the workes of

## Moweth. The ij. day.

of thy fingers: the moone and the starres which thou hast ordained.

4 What is man that thou art mindful of him: and the sonne of man that thou visitest him?

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the workes of thy hands: and thou hast put all things in subiection vnder his feet.

7 Al sheepe & oxen: yea, and the beasts of  $\frac{y}{e}$  field:

8 The foules of the aire, and the fishes of the Sea, and whatsoeuer walketh thorow the paths of  $\frac{y}{e}$  Sea.

9 O Lord our gouernour: how excellent is thy Name in all the world!

*Confitebor tibi.*

*Psal. y.*

{ } *Morning  
prayer.*

**I** Will giue thanks vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous workes.

2 I will be glad and reioyce in thee: yea, my songs will I make of thy Name, O thou most highest.

3 While mine enemies are driuen back, they shall fall and perish at thy presence.

4 For thou hast maintained my right & my cause: thou art set in the throne that iudgeth right.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer: and euer.

6 O thou enemy, destructions are come to a perpetuall end: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: he hath also prepared his seat for iudgement.

8 For he shall iudge the world in righteousness: and minister true iudgement vnto the people.

9 The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, hee remembreth them: and forgetteth not the complaint of the poore,

## Moneth. The ij. day.

13 Have mercy vpon me, O Lord, consider the trouble which I suffer of them that hate me: thou that li-  
test me vp from the gates of death.

14 That I may shew al thy praises within the ports  
of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they  
made: in the same net which they hid priuily, is their  
foot taken.

16 The Lord is knowen to execute iudgement: the  
vngodly is trapped in the worke of his owne hands.

17 The wicked shall bee turned into hell: and all  
the people that forget God.

18 For the poore shal not alway be forgotten: the  
patient abiding of the meeke shal not perish for euer.

19 Vp Lord, and let not man haue the ypper hand:  
let the heathen be iudged in thy sight.

20 Put them in feare (O Lord:) that the heathen  
may know themselues to be but men.

*Vt quid Domine. Psal. 10.*

**W**hy standest thou so farre off. (O Lord?) and hi-  
dest thy face in the needfull time of trouble?

2 The vngodly for his owne lust doeth persecute  
the poore: let them bee taken in the craftie wiliness  
that they haue imagined.

3 For the vngodly hath made boast of his owne  
hearts desire: & speaketh good of the conuicious whom  
God abhorreth.

4 The vngodly is so proud, that hee careth not for  
God: neither is God in all his thoughts.

5 His wayes are alway pricious: thy iudgements  
are farre aboue out of his sight, and therefore defieth  
he all his enemies.

6 For he hath said in his heart, Tush I shall neuer  
be cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit, and fraud:  
vnder his tongue is vngodlinesse and vanitie.

8 He sitteth lurking in the thickenish corners of the  
streets: and priuily in his lurking dens doth he mur-  
ther the innocent, his eyes are set against the poore.

9 For he lyeth waiting secretly, even as a lyon lur-  
keth he in his den: that he may ransh the poore.

10 He doth ransh the poore: when he getteth him  
into his net.

11 He falleth down & humbleth himself that the  
con-

## Moneth. The ij. day.

congregation of the poore may fall into the hand of his captaines.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou maiest take the matter into thy hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly & malicious: take away his vngodlines, & thou shalt find none.

18 The Lord is king for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou preparest their heart, and thine eare harkeneth thereto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth bee no more exalted against them.

*In Domino confido. Psal. 121.*

**I**N the Lord put I my trust: how say yee then to my soule, that she should flee as a bird vnto the hill?

2 For loe, the vngodly bend their bow, and make ready their arrowes within the quiner: that they may priuily shoot at them which are true of heart.

3 For the foundations will bee cast downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords seate is in heauen.

5 His eyes consider the poore: and his eye lids trieth the children of men.

6 The Lord alloweth the righteous: but the vngodly and him that delighteth in wickednesse, doth his soule abhorre.

7 Vpon the vngodly he shall raine inares, fire and brimstone, storme and tempest: this shalbe their portion to drinke.

8 For the righteous Lord loneth righteousness: his countenance wil behold the thing that is iust.

*Salmus*

Moneth. The ij. day.

*Saluum me fac.*

*Psal. 12.*

} } *Evening*

} } *prayer.*

**H**Elpe mee Lord, for there is not one godly man left: for the faithfull are minished from among the children of men.

2 They talke of vanity enery one with his neighbour: they do but flatter with their lips, and dissemble with their double heart.

3 The Lord shal roote out all deceitful lips: and the tongue that speaketh proud things.

4 Which haue said: With our tongues wee will preuaile: wee are they that ought to speake, who is Lord ouer vs?

5 Now for the comfortlesse troubles sake of the needy: and because of the deepe sighing of the poore.

6 I will vp (saith the Lord:) and will helpe enery one from him that swelleth against him, and will set them at rest.

7 The words of the Lord are pure words: enen as the siluer which from the earth is tried, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserve him from this generation for ever.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

*Vsq̃ue quo Domine. Psal. 12.*

**H**ow long wilt thou forget me (O Lord) for ever: how long wilt thou hide thy face from me?

2 How long shall I seeke counsel in my soule, and bee so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God lighten mine eyes that I sleepe not in death.

4 Least mine enemy say, I haue preuailed against him: for if I be cast downe, they that trouble me wil reioyce at it.

5 But my trust is in thy mercy: and my heart is ioyfull in thy saluation.

6 I will sing of the Lord, because hee hath dealt so louingly with me: yea, I will praise the Name of the Lord most highest.

*Dixit in spiritibus. Psal. 14.*

**T**he foole hath said in his heart: there is no God.  
2 They are corrupt & become abominable in their doings.

## Moneth. The iij. day.

doings: there is not one that doth good (no not one.)

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued: the poyson of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feet are swift to shed blood.

7 Destruction and unhappinesse is in their wayes, and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Haue they no knowledge? they are all such workers of mischief: eating vpon my people as it were bread?

9 And call not vpon the Lord, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

10 As for you yee haue made a mock at my counsel of the poore: because he putteth his trust in the Lord.

11 Who shal giue saluation vnto Israel out of Si-on: when the Lord turneth the captiuitie of his people, then shalt Iacob reioyce, and Israel shal be glad.

*Domine quis habitabit?* } } *Morning*  
*Psal. 15.* } } *prayer.*

**L**ord, who shall dwell in thy tabernacle: or who shall rest vpon thy holy hill?

1 Euen he y leadeth an vncorrupt life, & doth the thing that is right: & speaketh my truth from his heart.

2 Hee that hath vsed no deceit in his tongue, nor done euill to his neighbour: and hath not slandered his neighbours.

3 He that setteth not by himself, but is lowly in his own eyes: & maketh much of them y feare the Lord.

4 He that sweareth vnto his neighbor, & disappointeth him not: though it were to his owne hinderance.

5 Hee that hath not giuen his money vpon vsury: nor taken reward against the innocent.

6 Who so doth these things shall neuer fall.

*Conserua me. Psal. 16.*

**P**resterue mee, O God: for in thee haue I put my trust.

## Moneth, The iii. day.

2 O my soule, thou hast said vnto the Lord: Thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another god shall haue great trouble.

5 Their drinke offerings of blood wil I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alway before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glorie reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thine holy one to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulnes of ioy: and at thy right hand there is pleasure for evermore.

*Exaudi Domine iustitiam. Psal. 17.*

**H**Eare the right, O Lord, consider my complaints: and hearken vnto my prayer, that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equall.

3 Thou hast proved and visited mine heart in the night season: thou hast tried me, and shalt find no wickednesse in mee: for I am viterly purposed that my mouth shall not offend.

4 Because of mens workes that are done against the words of my lips: I haue kept mee from the wayes of the destroyer.

5 O hold thou vp my goings in thy paths: that my foot steps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thine care to me, and hearken vnto my words.

7 Shew thy marueilous louing kindnes thou that art the Saniour of them which put their trust in thee: from such as resist thy right hand.

8 Keepe

## Moneth. The iij.day.

8 Keepe me as the apple of an eye: hide me vnder the shadow of thy wings.

9 From the vngodly that trouble me: mine enemies compasse me round about to take away my soule.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on euery side: turning their eyes down to the ground.

12 Like as a Lion that is greedy of his pray: and as it were a Lions whelp lurking in secret places.

13 Vp Lord, disappoint him, & cast him down: deliuer my soule from y vngodly, which is a sword of thine

14 From the men of thy hand, O Lord, from the men I say, and from the euil world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue the rest of their substance for their babes.

16 But as for mee, I will behold thy presence in righteousness: and when I awake vp after thy likeness, I shall be satisfied with it.

*Diligam te. } } Evening  
Psal. 18. } } prayer.*

**I** Will loue thee (O Lord my strength) the Lord is my stony rocke, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horne also of my saluation, and my refuge.

1 I will call vpon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

2 The sorrowes of death compassed mee: and the overflowings of vngodlinesse made me afraide.

3 The paines of hell came about mee: the snares of death ouertooke me.

4 In my trouble I will call vpon the Lord: and complaine vnto my God.

5 So shall he heare my voyce out of his holy Temple: and my complaint shall come before him, it shall enter euen into his eares.

6 The earth trembled and quaked: the very foundations also of the hills shooke and were remooued, because he was wroth.

7 There went a smoke out of his presence: & a consuming fire out of his mouth, so ycole were kindled at it

8 Hee bowed the heauens also, and came downe: and



Moneth. The iij. day.

and it was darke vnder his feet.

10 He rode vpon the Cherubims and did flie: hee came flying vpon the wings of the winde.

11 He made darkenes his secret place: his paullion round about him with dark warers and thicke clouds to couer him.

12 At the brightnes of his presence his clouds remooued: hailestones and coales of fire.

13 The Lord also thundred out of beaen, and the Higheft gaue his thunder: hailestones and coles of fire,

14 He sent out his arrowes, and scattered them: he cast forth lightnings and destroyed them.

15 The springs of water were seen, & the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me, and shall take me out of many waters.

17 He shall deliuer me from my strongestemie, and from them which hate me: for they are too mighty for me.

18 They preuented me in the day of my trouble: but the Lord was my vpholder.

19 He brought me forth also into a place of libertie: he brought me forth, euen because he had a fauour vnto me.

20 The Lord shall reward me after my righteous dealing: according to the cleannesse of my hands shall he recompence me.

21 Because I haue kept the wayes of the Lord: and haue not forsaken my God, as the wicked doth.

22 For I haue an eye vnto all his Lawes: and will not cast out his commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward mee after my righteous dealing: and according to the cleannesse of my hands in his eye sight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the cleane thou shalt be cleane: and with the froward, thou shalt learne frowardnesse.

27 For thou shalt save the people y are in aduersity: and shalt bring downe the high lookes of the proude,

28 Thou also shalt light my candle: the Lord my God

## Moneth. The iij. day.

God shall make my darknesse to be light.

39 For in thee I shall discomfit an hoste of men:  
& with the help of my God I shal leape over the wall.

30 The way of God is an vndefiled way: the word  
of the Lord also is tried in the fire, hee is the defender  
of all them that put their trust in him.

31 For who is God but the Lord: or who hath any  
strength except our God?

32 It is God that girdeth me with strength of war:  
and maketh my way perfect.

33 He maketh my feete like Harts feete: and set-  
teth me vp on high.

34 He teacheth my hands to fight: and mine armes  
shall breake euery bow of Steele.

35 Thou hast giuen me the defence of thy salua-  
tion: thy right hand also shall hold me vp, and thy  
louing correction shall make me great.

36 Thou shalt make roome enough vnder me for  
to goe: that my footsteps shall not slide.

37 I will follow vpon mine enemies, and overtake  
them: neither will I turne againe till I haue destroyed  
them.

38 I will smite them that they shall not be able to  
stand: but fall vnder my feete.

39 Thou hast girded me with strength vnto the bat-  
tel: thou shalt throw downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their  
backs vpon me: and I shal destroy them that hate me.

41 They shall crie, but there shall be none to helpe  
them: yea, euery vnto the Lord shall they crie, but he  
shall not heare them.

42 I will beate them as small as the dust before the  
winde: I will cast them out as the clay in the streets.

43 Thou shalt deliuer me from the stringings of the  
people: & thou shalt make me the head of the heathen.

44 A people whom I haue not known: shall seure me.

45 As soone as they heare of me, they shal obey me:  
but the strange children shall dissemble with me.

46 The strange children shall faile: and be afraid  
out of their prisons.

47 The Lord liueth, and blessed be my strong hel-  
per: and praised be the God of my salvation.

48 Euen the God that seeth that I be auenged: and  
subdueth the people vnto me,

## Moneth. The iiij. day.

49 It is he that deliuereth me from my (cruel) enemies, and setteth me vp above mine aduersaries: thou shalt rid mee from the wicked man.

50 For this cause will I giue thanks vnto thee (O Lord) among the Gentiles: and sing praises vnto thy Name.

51 Great prosperity giueth he vnto his King: and sheweth louing kindnesse vnto Dauid his anointed, and vnto his seed for euermore.

*Cantic narrans.*

*Psal. 19.*

} }

*Morning*

*prayer.*

**T**He heauens declare the glory of God: and the firmament sheweth his handy worke.

1 One day telleth another: and one night certifieth another.

2 There is neither speech nor language: but their voices are heard among them.

3 Their sound is gone out into all lands: & their words into the ends of the world.

4 In them hath he set a Tabernacle for the Sunner which commeth forth as a bridegrome out of his chamber, and reioyceth as a giant to run his course.

5 It goeth forth from the vttermost part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heat thereof.

6 The Law of the Lord is an vndefiled Law, converting the soule: the testimony of the Lord is sure, and giueth wisdom to the simple.

7 The statutes of the Lord are right, and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

8 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.

9 More to be desired are they then gold, yea, then much fine gold: sweeter also then hony and the bowny combe.

10 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

11 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

12 Keepe thy seruant also from presumptuous sins, least they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

14. Let

Moneth. Theiiij. day.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength, and my redeemer.

*Exaudiat te Dominus. Psal. 20.*

**T**He Lord heare thee in the day of trouble: the name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuary: & strength thee out of Sion.

3 Remember all thy offrings: and accept thy burnt sacrifice.

4 Grantt thee thy hearts desire: and fulfill al thy minde.

5 Wee will reioyce in thy saluation, and triumph in the name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his anoynted, & will heare him from his holy heaven: even with the wholesome strength of his right hand.

7 Some put their trust in charets, & some in horses: but we wil remember the Name of  $\gamma$  Lord our God.

8 They are brought downe and fallen: but we are risen and stand vpright.

9 Save Lord and heare vs, O King of heauen: when we call vpon thee.

*Dominus in virtute. Psal. 21.*

**T**He King shal reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast given him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a crowne of pure gold vpon his head.

4 Hee asked life of thee, and thou gauest him a long life: euen for ever and euer.

5 His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

6 For thou shalt gine him everlasting felicity: and make him glad with the ioy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercie of the most highest hee shall not miscary.

8 All thine enemies shall seele thy hands: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a very oven intire of

Moneth. The iiii. day.

of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee: & imagined such a deuice as they are not able to performe.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strengths: so will we sing and praise thy power.

*Deus, Deus meus.*

*Psal. 22.*

2. 5 *Evening*  
3. 5 *prayer.*

**M**Y God, my God (looke vpon me) why hast thou forsaken me: and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not, and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our Fathers hoped in thee: they trusted in thee and thou diddest deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me I am a worme and no man: a very scorne of men, and the out cast of the people.

7 All they that see me, laugh me to scorne: they shoot out their lips, and shake their heads, saying,

8 He trusted in God that he would deliuer him: let him deliuer him, if he will haue him.

9 But thou art he that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue bin left vnto thee euer since I was borne: thou art my God euen from my mothers wombe.

11 O go not from me, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about me: fat buls of Basan close me in on euery side.

13 They gape vpon me with their mouthes: as it were a ramping and roaring lyon

14 I am powred out like water, & al my bones are out of ioynt: my heart also in the midst of my body, is euen like melting waxe.

## Moneth. The.iiij. day.

15 My strength is dried vp like a potsherd, and my tongne cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For (many) dogs are come about mee: and the counsel of the wicked laicth siege against me.

17 They pearced my hands and my feet, I may tel al my bones: they stand staring & looking vpon me.

18 They part my garments among them: and cast lots vpon my vesture.

19 But bee not thou farre from me, O Lord: thou art my succour, haste thee to helpe mee.

20 Deliuer my soule from the sword: my darling from the power of the dog.

21 Saue me from the lions mouth: thou hast heard me also from among the hornes of the vnicornes.

22 I will declare thy name vnto my brethren: in the middest of the congregation will I praile thee.

23 O praile the Lord ye that feare him: magnifie him all ye of the seed of Iacob, and feare him all yee seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poore he hath not hid his face from him: but when he called vnto him, he heard him.

25 My praile is of thee in the great congregation my vowes will I performe in the sight of them that feare him.

26 The poore shall eate and be satisfied: they that seeke after the Lord, shal praile him, your heart shall liue for euer.

27 All the ends of the world shal remember themselves, and bee turned vnto the Lordes: and all the kinreds of the nations shal worship before him.

28 For the kingdome is the Lords: and he is the governour among the people.

29 All such as bee fat vpon earth: haue eaten and worshipped.

30 All they that go down into the dust shal kneele before him: and no man hath quickned his owne soule.

31 My seed shall serue him: they shalbe counted vnto the Lord for a generation.

32 They shal come, and the heauens shall declare his righteousnesse: vnto a people that shalbe boine, whom the Lord hath made:

*Domine*

Moneth. The v. day.

*Dominus regis me. Psal 23.*

**T**He Lord is my shepheard: therefore can I lack nothing.

2 He shall feed me in a greene pasture: and leade me forth beside the waters of comfort.

3 He shall conuert my soule: and bring mee forth in the pathes of righteousness for his Names sake.

4 Yea, though I walke through the valley of the shadow of death, I wil feare no euil: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before mee, against them that trouble me: thou hast appointed my head with oyle, and my cup shall be full.

6 But thy louing kindnes and mercy shal follow me all the dayes of my life: and I will dwell in the house of the Lord for euer.

*Dominie si terra.*

*Psal. 24.*

*Morning*

*prayer.*

**T**He earth is the Lords, and all that therein is: the compasse of the world, and they that dwell therein.

2 For he hath founded it vpon the seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shal rise vp in his holy place?

4 Euen he that hath cleane hands & a pure heart: and that hath not lift vp his heart vnto vanitie, nor sworne to deceiue his neighbour.

5 He shall receiue the blessing from the Lord: and righteousness from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Iacob.

7 Lift vp your heads, O ye gates, and be ye lift vp yee euermlasting doores: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mightie, euen the Lord mighty in battell.

9 Lift vp your head, O ye gates, and be ye lift vp yee euermlasting doores: and the Kings of glory shall come in.

10 Who is the King of glory: euen the Lord of hosts, he is the King of glory.

*Ad te Domine. Psal. 25.*

**V**Nto thee, O Lord, will I lift vp my soule, my God  
I haue put my trust in thee: O let me not be con-  
founde,

## Moneth. The v. day.

founded, neither let mine enemies triumph ouer me;

2 For all they that hope in thee, shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew me thy wayes, O Lord: and teach me thy pathes.

4 Lead me forth in thy trueth, and learne me: for thou art the God of my saluation, in thee hath bin my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindnesse which hath bene euer of old.

6 O remember not the finnes and offences of my youth: but according to thy mercy thinke thou vpon me (O Lord) for thy goodnes.

7 Gracious and righteous is the Lord: therefore will he reach sinners in the way.

8 Them that be mecke shal he guide in indgmet: and such as be gentle them shal he learne his way.

9 All the pathes of the Lord are mercy and truth: vnto such as keepe his couenant and his testimonies.

10 For thy Namesake, O Lord: be mercifull vnto my sinne, for it is great.

11 What man is hee that feareth the Lord: him shal he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his feed shall inherit the land.

13 The secret of the Lord is among the that feare him: and he will shew them his couenant.

14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feete out of the net

15 Turne thee vnto me, and haue mercy vpon me: for I am desolate and in misery.

16 The sorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersitie & misery: and forgive me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let mee not be confounded, for I haue put my trust in thee.

20 Let perfectnes and righteous dealing wait vpon me: for my hope hath bene in thee.

21 Deliuer Israel, O God: out of all his troubles.

*Indica*



Moneth. The v. day.

*Iudica me Domine. Psal. 26.*

**B**E thou my Iudge, O Lord, for I haue walked innocently: my trust hath beene also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, & proue me: try out my reines, and my heart.

3 For thy louing kindnes is euer before mine eyes: and I will walke in thy trueth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the congregation of the wicked: and will not sit among the vngodly.

6 I will wash my hands in innocency, O Lord: and so will I goe to thine altar.

7 That I may shew the voyce of thanksgiving: and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners: nor my life with the blood thirsty.

10 In whose hands is wickednes: and their right hands are full of gifts.

11 But as for me I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

12 My foot standeth right: I will praise the Lord in the Congregations.

*Dominus illuminatio*

*Psal. 37.*

} }

*Evening  
prayer.*

**T**HE Lord is my light & my saluation, whom then shall I feare: the Lord is the strength of my life of whom then shall I be afraid?

2 When y wicked seuen mine enemies & my foes) came vpon me to eat vp my flesh: they stumbled & fel.

3 Though an host of men were laid against me, yet shal not my heart be afraid: and though there rose vp warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I wil require: euen that I may dwell in the house of the Lord al the daies of my life, to behold the faire beauty of the Lord, and to visit his Temple.

5 For in the time of trouble he shal hide me in his Tabernacle: yea in the secret place of his dwelling shal he hide me, and set me vp vpon a rocke of stone.

6 And now shal he lift vp mine head: aboue mine enemies

## Moneth. The v. day.

enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and giue praises vnto the Lord.

8 Hearken vnto my voyce, O Lord when I cry vnto thee: haue mercy vpon me and heare me.

9 My heart hath talked of thee: seeke ye my face: thy face Lord will I seeke.

10 O hide not thou thy face from me: nor cast thy servant away in dis leasure.

11 Thou hast bene my succour, leaue me not: neither forsake me O God of my saluation.

12 When my father and mother forsake mee the Lord taketh me vp.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not ouer into the will of mine aduersaries: for there are false witnesses risen vp against me, and such as speake wrong.

15 I should vtterly haue fainted: but that I belcene verely to see the goodnes of the Lord in the land of the liuing.

16 O tary thou the Lords leifure: bee strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

*Ale Domine. Psal. 28.*

Vnto thee wil I cry, O Lord my strength: thinke no scorn of me, lest if thou make as though thou hearest not, I become like the that go down into the pit.

2 Heare the voice of my humble petitions, when I cry vnto thee: when I hold vp mine hands toward the mercy seat of thy holy Temple.

3 O pluck me not away (neither destroy me) with the vngodly & wicked doers: which speake friendly to their neighbors, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickednes of their owne inuentions.

5 Recompense them after the work of their hands: pay them that they haue deserued.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he breake them downe, and not build them vp.

7 Praised be the Lord: for he hath heard the voyce of my humble petitions.

## Moneth. The vj. day.

8 The Lord is my strength & my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, & in my song will I praise him,

9 The Lord is my strength: and he is the whole some defence of his annointed.

10 O saue thy people, and giue thy blessing vnto thine inheritance: feed them, & set them vp for euer.

*Afferre Domino. Psal. 29.*

**B**Ring vnto the Lord (O yee mighty) bring young Rams vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voice of the Lord is mighty in operation: the voyce of the Lord is a glorious voyce.

5 The voice of the Lord breaketh the Cedars trees: yea, the Lord breaketh the cedars of Libanus.

6 He made them also to skip like a calfe: Libanus also and Syron like a yong vnicorne.

7 The voyce of the Lord diuideth the flames of fire, the voice of the Lord shaketh the wilderness: yea the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth yong, and discovereth the thicke bushes: in his temple doth euery man speake of his honour.

9 The Lord sitteth aboue the water flood: and the Lord remaineth a king for euer.

10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

*Exaltabate Domino. { { Morning  
Psal. 30. prayer.*

**I**Will magnifiethee, O Lord, for thou hast set me vp and not made my foes to triumph ouer me.

2 O Lord my God, I cryed vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hell: thou hast kept my life from them that goe downe to the pit.

4 Sing praises vnto the Lord (O ye Saints of his): & giue thanks to him for a remembrance of his holines

5 For his wrath endureth but the twinckling of

## Moneth. The vj. day.

an eye, and in his pleasure is life: heavinesse may endure for a night, but ioy cometh in the morning.

6 And in my prosperitie I said, I shal neuer be removed: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou didst turne thy face (from me :) and I was troubled.

8 Then cryed I vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profit is there in my blood: when I goe downe to the pit?

10 Shall the dust giue thanks vnto thee: or shall it declare thy trueth.

11 Heare, O Lord, and haue mercy vpon me: Lord be thou my helper

12 Thou hast turned my heavinesse into ioy: thou hast put off my sackcloth, & girded me with gladnes.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will giue thanks vnto thee for euer.

*Ite Domine sperant. Psal. 21.*

**I**N thee, O Lord, haue I put my trust: let mee neuer be put to confusion. deliuer me in thy righteousnes.

2 Bow downethine eare to me: make hast to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rock, and my castle, be thou also my guide and lead me for thy Names sake.

5 Draw me out of the net that they haue laid priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I haue hated them that hold of superstitions vanities: and my trust hath bene in the Lord.

8 I will be glad and reioyce in thy mercy: for thou hast considered my trouble, and hast knowen my soule in aduersities.

9 Thou hast not shut me vp into the hand of the enemy: but hast set my feet in a large roome.

10 Haue mercy vpon me, O Lord, for I am in trouble: and mine eye is consumed for very heavinesse, yea, my soule and my body.

11 For my life is waxen old with heavinesse: and my yeeres with mourning.

## Moneth. The vj. day.

12 My strength faileth me, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies: but specially among my neighbors: and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14 I am cleane forgotten, as a dead mā out of mind: I am become like a broken vessell.

15 For I haue heard the blasphemy of the multitude and feare is on euery side: while they cōspire together against me, & take their counsel to take away my life.

16 But my hope hath bene in thee, O Lord: I haue said, Thou art my God.

17 My time is in thy hand, deliuer me from the hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion; and be put to silence in the graue.

20 Let the lying lips be put to silence: which cruelly disdainfully, & despitely speak against thy righteous.

21 O how plentiful is thy goodnesse, which thou hast laid vp for them that feare thee, & that thou hast prepared for them that put their trust in thee, euen before the sonnes of men!

22 Thou shalt hide them prively by thine own presence, frō the prouoking of all men: thou shalt keepe the secretly in thy tabernacle frō the strife of tongues.

23 Thankes be to the Lord: for he hath shewed me marueilous great kindnes in a strong citie.

24 And when I made hast, I said: I am cast out of the sight of thine eyes.

25 Neuertheless, thou heardest the voyce of my prayer: when I cried vnto thee.

26 O loue the Lord all ye his Saints: for the Lord preserveth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong and he shall stablish your heart: all ye that put your trust in the Lord.

*Beati quoniam,*

*Psal. 32.*

} }

*Evening.*

*prayer.*

**B**lessed is he whose vnrighteousnes is forgiven: and whose sinne is conuerted.

## Moneth. Thevj. day.

2 Blessed is the man vnto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heauy vpon mee day and night: and my moisture is like the drought in Summer.

5 I will knowledge my sinne vnto thee: and mine vnrightheousnes haue I not hid.

6 I said, I will confesse my sins vnto the Lord: and so thou forganest the wickednes of my sin.

7 For this shall euery one that is godly make his prayer vnto thee in a time when thou maist be found: but in the great water floods they shal not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliuerance.

9 I will informe thee and teach thee in the way wherein thou shalt go: and wil I guide thee with mine eye.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagus remaine for the vngodly: but who so putteth his trust in the Lord, mercy embraceth him on euery side.

12 Beglad, O ye righteous & reioyce in the Lord: and be ioyfull all ye that are true of heart.

*Exultate iusti. Psal. 33.*

**R** Eioyce in the Lord, O ye righteous: For it becometh well the iust to be thankefull.

2 Praise the Lord with harpe: sing Psalmes vnto him with the lute and instrument of ten strings.

3 Sing vnto the Lord a new song: sing praise lustily vnto him with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 He loueth righteousnes and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made: and all the hostis of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were vpon an heape: and layeth vp the deepe as in a treasurehouse.

## Moneth. The vj. day.

8 Let all the earth feare the Lord : stand in awe of him all ye that dwell in the world.

9 For he spake, and it was done : he commanded and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought : and maketh the deuices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for euer : and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehoua : and blessed are the folke that he hath chosen to him, to be his inheritance.

13 The Lord looked downe from heauen, and beheld all the children of men : from the habitation of his dwelling he considereth al them that dwel in the earth.

14 He fashioneth al the hearts of them : and vnderstandeth all their works.

15 There is no king that can be saued by the multitude of an hoste : neither is any mighty man deliuered by much strength.

16 An horse is counted but a vaine thing to saue a man : neither shall he deliuer any man by his great strength.

17 Behold, (the eye of the Lord is vpon them) feare him : and vpon them that put their trust in his mercy.

18 To deliuer their souls from death : and to feed them in the time of dearth.

19 Our soule hath patiently taried for the Lord : for he is our helpe and our shield.

20 For our heart shall reioyce in him : because we haue hoped in his holy Name.

21 Let thy mercifull kindnesse (O Lord) be vpon vs : like as we doe put our trust in thee.

*Benedicam Domino. P/al. 34.*

I Will alway giue thanks vnto the Lord : his praise I shall euer be in my mouth,

2 My soule shall make her boast of the Lord : the humble shall heare thereof, and be glad.

3 O praise the Lord with me : and let vs magnifie his Name together.

4 I sought the Lord and he heard me : yea, he deliuered me out of all my feare.

5 They

## Moneth. The vij. day.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Lo, the poore cryeth, and the Lord heareth him: yea, and saueh him out of all his troubles.

7 The Angel of the Lord tarieth round about them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord ye that be his Saints: for they that feare him lacke nothing.

10 The Lyons doe lacke, and suffer hunger: but they which seeke the Lord, shall want no manner of thing that is good.

11 Come ye children, and hearken vnto me: I will teach you the feare of the Lord.

12 What man is he that lusteth to liue, and would faine see good daies: keepe thy tongue from euil, and thy lips that they speake no guile.

13 Eschew euill, and doe good: seeke peace and ensue it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to root out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nie vnto them that are of a contrite heart: and will saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous, shall be desolate.

21 The Lord deliuereth the souls of his seruants: & al they that put their trust in him, shall not be destitute.

*Iudica me Domine.*

*Psal 35.*

} } Morning  
prayer.

**P**Lead thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

2 Lay hand vpon the shield and buckler: and stand vp to helpe me.

3 Bring



## Moneth. The vij day.

3 Bring forth the speare, and stop the way against them that persecute me : say vnto my soule, I am thy saluation.

4 Let them be confounded, and put to shame that seeke after my soule: let them be turned backe, and brought to confusion that imagine mischief for me.

5 Let them be as the dust before the wind: and the Angel of the Lord scattering them.

6 Let their way be darke and slippery : and let the Angel of the Lord persecute them.

7 For they haue priniely laid their net to destroy me without a cause : yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that hee hath laid priniely, catch himselfe: that he may fall into his owne mischief.

9 And my soule is ioyfull in the Lord : it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him : yea, the poore and him that is in misery, from him that spoileth him.

11 False witnes did rise vp : they laid to my charge things that I knew not.

12 They rewarded me euill for good : to the great discomfort of my soule :

13 Neuertheles when they were sick, I put on sackcloth, and humbled my soule with fasting : and my prayer shall turne into mine owne bosome.

14 I behaned my selfe as though it had bene my friend, or my brother : I went heauily as one that mourneth for his mother.

15 But in mine aduersitie they reioyced, and gathered them together : yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

16 With the flatterers were busie mockers : which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this : O deliuer my soule from the calamities which they bring on me, and my darling from the lions.

18 So will I giue thee thanks in the great congregation : I will praise thee among much people.

19 O let not them that are mine enemies triumph  
over

## Moneth. The vij. day.

ouer me vngodly : neither let them winke with their eyes, that hate me without a cause.

20 And why ? their comming is not for peace : but they imagine deceitfull words against them that are quiet in the land,

21 They gaped on mee with their monthes and said: Fie on thee, fie on thee, we saw it with our eyes .

22 This thou hast scene, O Lord : hold not thy tongue then, goe not farre from me, O Lord.

23 Awake, and stand vp to iudge my quarrell : avenge thou my cause, my God and my Lord.

24 Iudge me, O Lord, my God : according to thy righteousnessse : and let them not triumph ouer me.

25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, Wee haue deuoured him.

26 Let them be put to confusion and shame together that reioyce at my trouble: let them be clothed with rebuke and dishonour that boast themselues against me.

27 Let them be glad and reioyce that fauour my righteous dealing: Yea, let them say alway, Blessed be the Lord which hath pleasure in the prosperity of his seruant.

28 And as for my tongue, it shall be talking of thy righteousnessse : and of thy praise all the day long.

*Dixit iustus. Psal. 36.*

**M**Y heart sheweth me ſy wickednes of the vngodly: ſy there is no feare of God before his eyes,

2 For he flattereth himſelfe in his owne ſight : vntill his abominable ſinne be found out.

3 The words of his mouth are vnrighteous and full of deceit: he hath left off to behaue himſelfe wiſely, and to doe good.

4 He imagineth miſchiefe vpon his bed, and hath ſet himſelfe in no good way: neither doth he abhorre any thing that is euill.

5 Thy mercy (O Lord) reacheth vnto the heauens: and thy faithfullnes vnto the cloudes.

6 Thy righteousnes ſtandeth like the ſtrong mountaines: thy iudgements are like the great deepe.

7 Thou Lord ſhalt ſawe both man and beaſt, how excellent is thy mercy, O God: & the children of men ſhall put their truſt vnder the ſhadow of thy wings.

8 They

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8 They shall be satisfied with the plenteousnesse of thy houle: and thou shalt giue them drinke of thy pleasures, as out of the riner.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy lōing kindnes vnto them that know thee: and thy rightcousnes vnto them that are true of heart.

11 O let not the foote of pride come against mee: and let not the hand of the vngodly cast me downe.

12 There are they fallē (all) that worke wickednes: they are cast downe, and shall not be able to stand.

*Noli emulari.* } } *Evening*  
*Psal. 37.* } } *prayer.*

**F**Ret not thy selfe, because of the vngodly: neither be thou enuious against the euill doers.

1 For they shall soone be cut down like the grasse: and be withered euen as a greene herbe.

2 Put thou thy trust in the Lord, & be doing good: dwell in the land, and verely thou shalt be fed.

3 Delight thou in the Lord: and he shall giue thee thy hearts desire.

4 Commit thy way vnto the Lord, & put thy trust in him: and he shall bring it to passe.

5 Hee shall make thy righteousness as cleare as the light: and thy iust dealing as the noone day.

6 Hold thee stil in the Lord, and abide patiently vpon him: but grieve not thy selfe at him whose way doeth prosper, against the man that doeth after euill counsels.

7 Leave off from wrath, & let goe displeasure: fret not thy selfe, else shalt thou be mooued to doe euill.

8 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

9 Yet a litle while, and the vngodly shall be cleane gone: thou shalt looke after his place, and he shall be away.

10 But the meeke spirited shall possesse the earth, and shall be refreshed in the multitude of peace.

11 The vngodly seeketh counsell against the iust, and gnasheth vpon him with his teeth.

12 The Lord shall laugh him to scorn: for he hath seene that his day is comming.

13 The vngodly haue drawn out the sword, and haue

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haue bent their bow: to cast down the poore and needy, and to slay such as be of a right conuersation.

15 Their sword shal goe thorow their owne heart: and their bow shall be broken.

16 A smal thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly shal be broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.

19 They shall not bee confounded in the perillous time: & in the daies of dearth they shall haue enough.

20 As for the vngodly, they shall perish, and the enemies of the Lord shal consume as the fat of lambs: yea, as the smoke shall they consume away.

21 The vngodly boroweth and paiceth not againe: but the righteous is mercifull and liberall.

22 Such as be blessed of God, shal possesse the land: and they that be cursed of him shal be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to him selfe.

24 Though he fall, he shal not be cast away: for the Lord vpholdeth him with his hand.

25 I haue bene yong, and now am old: and yet saw I neuer the righteous forsaken, nor his seed begging their bread.

26 The righteous is euer mercifull and lenieth: and his seed is blessed.

27 Flee from euil, and doe the thing that is good: and dwell for euermore.

28 For the Lord loneth the thing that is right: hee forsaketh not his that be godly, but they are preserved for euer.

29 The righteous shal be punished: as for the seed of the vngodly, it shall be rooted out.

30 The righteous shall inherit the land: & dwell therein for euer.

31 The mouth of the righteous is excercised in wisdom: and his tongue will be talking of iudgement.

32 The law of his God is in his heart: and his goings shal not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leane him in his hand: nor  
condemne

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condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue scene the vngodly in great power: and flourishing like a greene bay tree.

37 And I went by, and loe, he was gone: I sought him, but his place could no where be found.

38 Keepe innocency, and take heed vnto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together: and the end of the vngodly is, they shall bee rooted out at the last.

40 But the saluation of the righteous cometh of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, and saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

*Domine ne in furore.* } } *Morning*

*Psal. 38.* } } *Prayer.*

**P**Vt me not to rebuke (O Lord) in thine anger: neither chasten me in thy heauy displeasure.

2 For thine arrowes sticke fast in mee: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer my head: and are like a sore burdentoo heauy for me to beare.

5 My woundes stinke, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and misery: that I goe mourning all the day long.

7 For my loynes are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My louers & my neighbors did stand looking vpon my trouble: and my kinsmen stood as farre off.

12 They

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12 They also that sought after my life, laid snares for me: & they that went about to do me euill, talked of wickednesse, and imagined deceit all the day long.

13 As for mee I was like a deafe man, and heard not: and as one that is dumbe, which doth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord my God.

16 I haue required that they (euen mine enemies) should not triumph ouer me: for when my foot slipt, they reioyed greatly against me.

17 And I truly am set in the plague: and my heavinesse is euer in my sight.

18 For I will confesse my wickednesse: and bee sorry for my sinne.

19 But mine enemies liue and are mighty: and they that hate me wrongfully, are many in number.

20 They also that reward euil for good, are against me: because I follow the thing that good is.

21 Forake me not, O Lord my God: be not thou farre from me.

22 Hastee thee to helpe me: O Lord God my saluation.

*Dixi custodiam. Psal. 39.*

**I**Said, I will take heede to my wayes: that I offend not in my tongue.

2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

3 I held my tongue and spake nothing. I kept silence, yea, euen from good words, but it was paine and griefe to me,

4 My heart was hote within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, and the number of my daies: that I may be certified how long I haue to liue.

6 Behold, thou hast made my daies as it were a spanne long: and mine age is euen as nothing in respect of thee, and verely euery man lining is altogether vanity.

7 For man ywalketh in a vaine shadow, and disquieteth

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teth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope: truly my hope is euen in thee.

9 Deliuere me from al mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from mee: I am euen consumed by the meanes of thy heauy hand

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away like as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner as all my fathers were.

15 O spare mee a little, that I may recouer my strength, before I goe hence and be no more seene.

*Expectant expectanti. Psal. 40.*

**I** Waited patiently for the Lord: and hee inclined vnto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and let my feet vpon the rocke, and ordered my goings.

3 And he hath put a new song in my mouth: euen a thankesgiuing vnto our God.

4 Many shall see it and feare: and shall put their trust in the Lord

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proud, and to such as goe about with lies.

6 O Lord my God, great are thy wonderous works which thou hast done: like as thee also thy thoughts which are to vsward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them, & speake of them: they should be more then I am able to expresse.

8 Sacrifice and meate offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of thy booke it is written of me, that

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that I should fulfill thy will, O my God: I am content to doe it, yea, thy law is within my heart.

11 I haue declared thy righteousness in the great congregation: loe, I will not refraine my lips, O Lord, and that thou knowest.

12 I haue not hidde thy tightconnesse within my heart. my talking hath beene of thy trueth, and of thy saluation.

13 I haue not kept backe thy louing mercy and trueth: from the great congregation.

14 Withdraw not thou thy mercy from mee, O Lord: let thy louing kindnes and thy trueth alway preferue me.

15 For innumerable troubles are come about me, my sinnes haue takē such hold vpon me, that I am not able to looke vp: yea, they are moe in number then the haire of mine head, and my heart hath failed me.

16 O Lord let it bee thy pleasure to deliuer mee: make hast (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let the be driuen backward, and put to rebuke that wish me euill.

18 Let them be desolate & rewarded with shame, that say vnto me: Fie vpon thee, he vpon thee.

19 Let all those that seeke thee bee ioyfull & glad in thee: and let such as loue thy saluation, say alway, The Lord be praised.

20 As for me, I am poore and needy: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarying, O my God.

*Beatus qui intelli. it.*

*Psal. 41.*

} } *Evening  
prayer.*

**B**lessed is he that considereth the poore (& needy:) the Lord shall deliuer him in the time of trouble.

1 The Lord preferue him & keepe him aliuē, that he may be blessed vpon earth: & deliuer not thou him, vnto the will of his enemies.

2 The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sicknes.

3 I said, Lord be merciful vnto me: heale my soule, for I haue sinned against thee.

4 Mine enemies speake euill of me: when shall he die, and his name perish?



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6 And if he come to see me, he speaketh vanitie  
and his heart conceiveth falshood within himselfe,  
and when he cometh forth, he telleth it.

7 All mine enemies whisper together against me:  
even against me doe they imagine this evil.

8 Let the sentences of guiltines proceed against him  
and now that he lieth, let him rise vp no more.

9 Yea even mine owne familiar friend whom I  
trusted: which did also eat of my bread, hath laid  
great wait for me.

10 But be thou mercifull vnto me, O Lord: raise  
thou me vp againe, and I shall reward them.

11 By this I know, thou fauourest mee: that mine  
enemy doeth not triumph against me.

12 And when I am in my health, thou vpholdest  
me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world with-  
out end, Amen.

*Quemadmodum. Psal. 42.*

**L**ike as the hart desireth the water brooke: so lon-  
geth my soule after thee, O God,

1 My soule is a thirst for God, yea, even for the li-  
ving God: when shall I come to appeare before the  
presence of God?

2 My teares haue bin my meat day & night: while  
they daily say vnto me, Where is now thy God?

3 Now when I thinke thereupon, I powre out my  
heart by my selfe: for I went with the multitude, and  
brought them forth into the house of God.

4 In the voice of praise and thanksgiuing: among  
such as keepe holy day.

5 Why art thou so full of heavinesse (O my soule)  
and why art thou so disquieted within me?

6 Put thy trust in God: for I will yet give him  
thanks for the helpe of his countenance.

7 My God, my soule is vexed within me: therefore  
will I remember thee, concerning the land of Iordan,  
and the little hill of Hermon.

8 One deepe calleth another, because of the noise  
of the water pipes: altho thy waues and stormes are gone  
ouer me.

9 The Lord hath granted his louing kindnes on  
the day time: and in the night season did I sing of him,  
and made my prayer vnto the God of my life.

10 I will

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11 I will say vnto the God of my strength, Why hast thou forgotten me: why goe I thus heauily while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely while they say daily vnto me: Where is now thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him, which is the helpe of my countenance, and my God.

*Iudica me Deus. Psal. 43.*

**G**ive sentence with me, O God, & defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: & why goe I so heauily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me vnto thy most holy hill, and to thy dwelling.

4 And that I may goe vnto the altar of God euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, O God my God.

5 Why art thou so heauy, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thanks, which is the helpe of my countenance, and my God.

*Deus auxilium.*

*Psal. 44.*

} } *Morning  
prayer.*

**W**E haue heard with our eares, O God, our fathers haue told vs: what thou hast done in their time of olde.

2 How thou hast drinen out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: because thou hadst a fauour vnto them.

§ Thou

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5 Thou art my king (O God:) send helpe vnto Iacob.

6 Through thee will we ouerthrow our enemies: and in thy Name will we tread them vnder that rise vp against vs.

7 For I will not trust in my bowe: it is not my sword that shall helpe me.

8 But it is thou that sanest vs from our enemies, and puttest them to confusion that hate vs.

9 We make our boast of God all day long: and will praise thy Name for euer.

10 But now thou art farre off, and puttest vs to confusion: and goest not forth with our armie.

11 Thou makest vs to turne our backs vpon our enemies: so that they which hate vs, spoile our goods.

12 Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to be rebuked of our neighbours: to be laughed to scorne, and had in derision of them that are round about vs,

15 Thou makest vs to be a byword among the heathen: and that the people shake their heads at vs.

16 My confusion is daily before me: and the shame of my face hath couered me.

17 For the voice of the slanderer and blasphemer: for the enemy and anenger.

18 And though al this be come vpon vs, yet doe we not forget thee: nor beane our selues frowardly in thy covenant.

19 Our heart is not turned backe: neither our steps gone out of thy way.

20 No not when thou hast smitten vs into the place of dragons: & couered vs with the shadow of death.

21 If we haue forgotten the Name of our God, & holden vp our hands to any strange God, shall not God search it out? for hee knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Vp Lord why sleepest thou: awake, and be not absent from vs for euer.

24 Wherefore hidest thou thy face: & forgettest  
our

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our misery and trouble.

25 For our soule is brought low, euen vnto the dust  
our belly cleaueth vnto the ground.

26 Arise and helpe vs : and deliuer vs for thy  
mercies sake.

*Erasmus: cormentin Psal. 45.*

**M**Y heart is inditing of a good matter: I speake  
of the things which I haue made vnto the king.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of  
grace are thy lippes, because God hath blessed thee  
for euer.

4 Gird thee with thy sword vpon thy thigh, O  
thou most mighty: according to thy worship and re-  
nowme.

5 Good lucke haue thou with thine honour: ride  
on, because of the word of trueth, of meeknesse, and  
righteousnesse, and thy right hand shall teach thee  
terrible things.

6 Thy arrowes are very sharpe, and the people  
shall be subdued vnto thee: euen in the mids among  
th: kings enemies.

7 Thy seat (O God) endureth for euer: the scap-  
ter of thy kingdome is a right scepter.

8 Thou hast loued righteousness, and hated ini-  
quity: wherefore God (euen thy God) hath annoin-  
ted thee with the oyle of gladnes aboue thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, and  
Cassia: out of the Iuory palaces, whereby they haue  
made thee glad.

10 Kings daughters were among thy honourable  
women: vpon thy right hand did stand the Queene  
in a vesture of gold (wrought about with diuers co-  
lours.)

11 Hearken (O daughter) and consider, encline thine  
eare: forget also thine owne people, and thy fathers  
house.

12 So shall the king haue pleasure in thy beauty:  
for he is the Lord (God) and worship thou him.

13 And the daughter of Tyre shall be there with a  
gift: like as the rich also among the people shal make  
their supplication before thee.

14 The kings daughter is all glorious within, her  
clothing is of wrought gold,

15 She

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15 She shalbe brought vnto the king in raiment of needleworke : the virgines that be her fellowes, shall beare her company, and shal be brought vnto thee.

16 With ioy and gladnesse shal they be brought: and shall enter into the Kings palace.

17 In stead of thy fathers thou shalt haue children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation vnto another : therefore shall the people giue thanks vnto thee, world without end.

*Deum nostrum refugium. Psal. 46.*

**G**od is our hope and strength : a very present helpe in trouble.

1 Therefore wil we not feare though the earth be mooued : and though the hilles bee caried into the mids of the sea.

2 Though the waters thereof rage and swell : and though the mountaines shake at the tempest of the same.

3 The riuers of the flood thereof shall make glad the Citie of God : the holy place of the Tabernacle of the most Highest.

4 God is in the midst of her, therefore shall she not be remoued: God shall helpe her, and that right early.

5 The heathen make much adoe, and the kingdoms are mooued: but God hath shewed his voice, and the earth shall melt away.

6 The Lord of hosts is with vs: the God of Iacob is our refuge.

7 O come hither, & behold the works of  $\gamma$  Lord: what destruction he hath brought vpon the earth.

8 He maketh warres to cease in all the world: he breaketh the bow and knappeth the speare in sunder, and burneth the chariots in the fire.

9 Be still then, and know that I am God : I will be exalted among the heathen, and I wil be exalted in the earth.

10 The Lord of hosts is with vs: the God of Iacob is our refuge.

*Omnes gentes plaudite.*

*Psal. 47.*

} } *Evening.*  
} } *prayer.*

**C**lap your hands together (all ye people) O sing vnto God with the voice of melodie.

1 For the Lord is high, and to be feared; hee is

M

the

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the great King vpon all the earth.

3 He shall subdue the people vnder vs: and the nations vnder our feet.

4 Hee shall chuse out an heritage for vs: euen the worship of Iacob whom he loued.

5 God is gone vp with a merrie noyse: and the Lord with the sound of the trumpe.

6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King

7 For God is the King of al the earth: sing ye praises with vnderstanding.

8 God reigneth ouer the Heathen: God sitteth vpon his holy Seat.

9 The Princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doeth defend the earth as it were with a shield.

*Magna Dominus. Psal. 48.*

**G**reat is the Lord, and highly to be praised: in the City of our God, euen vpon his holy Hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the North side lieth the Citie of the great King, God is well knowen in her palaces, as a sure refuge.

3 For loe, the kings of the earth: are gathered and gone by together.

4 They murmured to see such things: they were scorned and suddenly cast downe.

5 Feare camethere vpon them, and sorow: as vpon a woman in her trauaile.

6 Thou shalt breake the ships of the sea: through the East winde.

7 Like as wee haue heard, so haue we seene in the Citie of the Lord of hostes, in the Citie of our God: God vpholdeth the same for euer.

8 We wait for thy louing kindnesse (O God:) in the midst of thy Temple.

9 O God, according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousnesse.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: because of thy iudgements.

11 Walke about Sion, and goe round about her, and tell the towres thereof.

12 Make

Moneth. The ix. day.

12 Marke wel her bulwarks, set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer and euer: he shalbe our guide vnto death.

*Audite huc omnes. Psal. 49.*

**O** Heare ye this all ye people: ponder it with your eares all ye that dwel in the world.

14 High and lowe, rich and poore: one with another.

15 My mouth shall speake of wisdom: and my heart shall muse of vnderstanding.

16 I wil incline mine eare to the parable: and shewe my darke speech vpon the harpe.

17 Wherefore should I feare in the daies of wickednesse: and when the wickednesse of my heeles cometh passeth me round about?

18 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

19 But no man may deliuer his brother: nor make agreement vnto God for him.

20 For it cost more to redeeme their soules: so that he must let that alone for euer.

21 Yea, though he liue long: and see not the grane.

22 For hee seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leaue their riches for other.

23 And yet they thinke that their houses shal continue for euer: and that their dwelling places shal endure from one generation to another, and call y<sup>e</sup> lands after their owne names.

24 Neuerthelesse man will not abide in honour: seeing he may be compared vnto the beastes that perish, this is the way of them.

25 This is their foolishnesse: and their posteritie praise their saying.

26 They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning: their beautie shal consume in the sepulchre out of their dwelling.

27 But God hath deliuered my soule from the place of hell, for he shall receiue me.

28 Be not thou afraid though one bee made rich: or if the glory of his house be increased.

29 For he shall cary nothing away with him when

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he diath: neither shall his pompe follow him.

18 For while he liued, he counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 Hee shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour hath no vnderstanding: but is compare d vnto the beasts that perish.

*Dius deorum.*

*Psal. 50.*

} } *Morning  
prayer.*

**T**He Lord, euen the most mightie God hath spoken: and called the world, from the rising vp of the Sunne vnto the going downe thereof.

1 Out of Sion hath God appeared: in perfect beantie.

2 Our God shall come and shall not keepe silence: there shall goe before him a consuming fire, & a mightie tempest shall be stirred vp round about him.

3 He shall call the heauen from aboue: and the earth, that he may iudge the people.

4 Gather my Saints together vnto me: those that haue made a couenant with me with sacrifice.

5 And the heauens shall declare his righteousness: For God is iudge himselfe.

6 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

7 I will not reprove thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

8 I will take no bullocke out of thine house: nor he goats out of thy folds.

9 For all the beasts of the Forrest are mine: and so are the cattels vpon a thousand hills.

10 I know all the fowles vpon the mountaines: and the wilde beastes of the field are in my sight.

11 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

12 Thinkest thou that I will eate bulles flesh: and drinke the blood of goats?

13 Offer vnto God thankesgining: and pay thy vows vnto the most highest.

14 And call vpon mee in the time of trouble: so will I heare thee, and thou shalt praise me.

16 But



## Moneth. Thex day.

16 But vnto the vngodly said God : Why doest thou preach my Lawes, & takest my Couenant in thy mouth ?

17 Whereas thou hatest to be reformed : and hast cast my words behinde thee.

18 When thou sawest a cheefe, thou consentedst vnto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliuer you.

23 Who so offereth me thanks & praise, he honoureth mee : and to him that ordereth his conuersation right, will I shew the saluation of God.

*Miserere mei Deus. Psal. 51.*

**H**Aue mercy vpon mee, O God, after thy great goodnesse : according to the multitude of thy mercies doe away mine offences.

2 Wash me thorowly from my wickednesse: and cleanse me from my sinne.

3 For I knowledg my faults : and my sinne is euer before me.

4 Against thee only haue I sinned, and done this euill in thy sight : that thou mightest bee iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse : and in sinne hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts, and shalt make me to vnderstand wil dome lecretly.

7 Thou shalt purge me with Hysope, and I shall be cleane : thou shalt wash me, and I shall bee whiter then snow.

8 Thou shalt make me heare of ioy & gladnesse : that the bones which thou hast broken may reioice.

9 Turne thy face from my sinnes : and put out all my misdeeds.

10 Make me a cleane heart (O God:) and renew a right spirit within me.

Moneth. The x. day.

11 Cast me not away from thy presence : and take not thy holy spirit from me.

12 O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

13 Then shall I teach thy wayes vnto the wicked : and sinnerr shall be conuerted vnto thee.

14 Deliuer me from bloodguiltinesse, O God, thou that art the God of my healch : and my tongue shall sing of thy righteousnessse.

15 Thou shalt open my lips, O Lord: & my mouth shall shew thy praise.

16 For thou desirest no sacrifice, els would I giue it thee : but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart.

18 O be sauaourable and gracious vnto Sion : build thou the walles of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnessse, with the burnt offerings and oblations: then shall they offer yong bullocks vpon thine Altar,

*Quid gloriam. Psal. 53.*

**W**hy boastest thou thy selfe thou tyrant : that thou canst do mischief.

20 Whereas the goodnes of God endureth yet daily.

3 Thy tongue imagineth wickednes: and with lies thou cuttest like a sharpe rasor.

4 Thou hast loued vnrighteousnes more then goodnesse: and to talke of lies more then righteousnessse.

5 Thou hast loued to speake all words that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for euer: hee shall take thee and plucke thee out of thy dwelling, and roote thee out of the land of the living.

7 The righteous also shall see this, and feare: and shall laugh him to scorne.

8 Lo, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches: and strengthened himselfe in his wickednesse.

9 As for mee, I am like a greene Oline tree in the house of God : my trust is in the tender mercy of God for euer and euer.

10 I will alwayes giue thanks vnto thee, for that thou hast done : and I will hope in thy Name, for thy Saints like it well.

*Dixit*

Moneth. The x. day.

*Dirigit insipiens.* } *Evening.*  
*Psal. 53.* } *prayer.*

**T**He foolish body hath said in his heart. There is no God.

2 Corrupt are they, and become abominable in their wickednesse: there is none that doth good.

3 God looked downefrom heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God.

4 But they are all gone out of the way, they are all together become abominable: there is also none that doth good, no not one.

5 Are not they without vnderstanding that worke wickednesse: eating vp my people, as if they would cate bread? they haue not called vpon God.

6 They were afraid where no feare was: for God hath broken the bones of him that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: Oh that the Lord would deliuer his people out of captivity.

8 Then should Iacob reioyce: and Israel should be right glad.

*Deus in nouis.* *Psal. 54.*

**S**Aue mee, O God, for thy Namesake: and auenge me in thy strength.

2 Heare my prayer O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against mee: and tyrants (which haue not God before their eyes) seeke after my soule.

4 Behold, God is my helper: the Lord is with them that vphold my soule.

5 He shal reward euil vnto mine enemies: destroy thou them in thy trueth.

6 An offering of a free heart wil i gine thee: and praise thy Name (O Lord) because it is so comfortable.

7 For he hath deliuered me out of all my trouble: & mine eye hath scene his desire vpon mine enemies.

*Exaudi Deus.* *Psal. 55.*

**H**Eare my prayer, O God: and hide not thy selfe from my petition.

2 Take heed vnto mee, and heare mee: how I

## Moneth. The x. day.

mourne in my prayer, and am vexed.

3 The enemie crieth so, and the vngodly commeth on so fast: for they are minded to doe me some mischief, so maliciously are they set against me.

4 My heart is disquieted with in me: and the feare of death is fallen vpon me.

5 Fearfulnesse and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a dove: for then would I flie away and be at rest.

7 Loe then would I get me away farre off: and remaine in the wilderness.

8 I would make haste to escape: because of the stormy winde and tempest.

9 Destroy their tongues (O Lord) and diuide them: for I haue spied vnrighteousnes & strife in the city.

10 Day and night they go about within the walles thereof: mischief also and sorow are in the midst of it.

11 Wickednesse is therein: deceit, and guile goe not out of their streets.

12 For it is not an open enemy that hath done me this dishonour: for then I could haue borne it.

13 Neither was it mine aduersary that did magnifie himselfe against mee: for then (peraduenture) I would haue hid my selfe from him.

14 But it was euen thou my companion my guide, and mine owne familiar friend.

15 We tooke sweet counsell together: and walked in the house of God as friends.

16 Let death come hastily vpon them, & let them goe downe quicke into hell: for wickednesse is in their dwellings and among them.

17 As for me, I will call vpon God: and the Lord shall saue me.

18 In the euening and morning, and at noone day I will pray, and that instantly: and hee shal heare my voice.

19 It is he that hath deliuered my soule in peace, from the battel that was against mee: for there were many with me.

20 Yet euen God that endureth for ever shal heare mee, and bring them downe: for they will not turne, nor feare God.

## Moneth, The xj. day.

21 Hee laid his hand vpon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer then butter, hauing warre in his heart: his words were smother then oyle, and yet they be very swords.

23 O cast thy burden vpon the Lord, & he shal nourish thee: & shal not suffer the righteous to fall for euer

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloodthirstie and deceitfull man shall not liue out halfe his dayes: neuerthelesse, my trust shall be in thee, O Lord.

*Miserere mei Deus.*

*Psal. 56.*

} }

*Morning  
prayer.*

**B**E mercifull vnto me, O God, for man goeth about to deuoure me: he is daily fighting & troubling me

1 Mine enemies are daily in hand to swallow mee vp: for they bee many that fight against mee, O thou most Highest.

2 Neuerthelesse, though I am something afraid: yet put I my trust in thee.

3 I wil praise God because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

4 They daily mistake my wordes: all that they imagine, is to doe me euill.

5 They hold all together, & keep themselves close: and marke my steps, when they lay wait for my soule.

6 Shall they escape for their wickednes? thou (O God) in thy displeasure shalt cast them out.

7 Thou tellest my flittings, put my teares into thy bottle: are not these things noted in thy booke?

8 Whensoever I call vpon thee, then shal mine enemies be put to flight: this I know, for God is on my side.

9 In Gods word wil I reioice: in the Lords word wil I comfort me.

10 Yea, in God haue I put my trust: I wil not bee afraid what man can doe vnto me.

11 Vnto thee (O God) wil I pay my vowes: vnto thee wil I giue thanks.

12 For thou hast deliuered my soule from death, and my seete from falling: that I may walke before God in the light of the liuing.

M 5

*Miserere*

Moneth. The xj. day.

*Miserere mei Deus. Psal. 57.*

**B**E mercifull vnto mee, O God, bee mercifull vnto mee, for my soule trusteth in thee: and vnder the shadow of thy wings shalbe my refuge, vntill this tyranny be ouerpast.

2 I will call vnto the most hie God: euen vnto the God which shall performe the cause which I haue in hand.

3 He shall send from heauen: and saue mee from the reproofe of him that would eate me vp.

4 God shall send forth his mercie and truth: my soule is among lions.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe swerd.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue laid, a net for my feete, and pressed downe my soule: they haue digged a pit before mee, and are fallen into the midst of it themselues.

8 My heart is fixed, O God, my heart is fixed: I wil sing and reioyce.

9 Awake vp my glorie, awake lute and harpe: I my selfe will awake right early.

10 I wil giue thanks vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercie reacheth vnto the heauens: and thy trueth vnto the clouds.

12 Set vp thy selfe, O God, Aboue the heauens: and thy glory aboue all the earth.

*Si vere utique. Psal. 58.*

**A**Re your minds set vpon righteousness, O ye congregation: and doe yee iudge the thing that is right, O ye sonnes of men.

2 Yea, yee imagine mischief in your heart vpon the earth: and your hands deale with wickednesse.

3 The vngodly are froward euen from their mothers wombe, as soone as they be borne they go astray, and speake lies.

4 They are as venemous as the poison of a serpent: euen like the deafe adder that stoppeth her eares.

5 Which refuseth to heare the voice of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, smite

## Moneth. The xj. day.

smite the iaw bones of the Lions, O Lord let them fall away like water that runneth apace, and when they shoot their arrowes, let them be rooted out.

7 Let them consume away like a snail, and bee like the vntimely fruit of a woman: and let them not see the Sunne.

8 Or euer your pots be made hot with thornes: so let indignation vex him, euen as a thing that is raw.

9 The righteous shall reioyce when hee seeth the vengeance: he shall wash his footsteps in the blood of the vngodly.

10 So that a man shal say, Verely, there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

*Eripe me. } { Evening.  
Psal. 59. } { prayer.*

**D**eliver me from mine enemies (O God:) defend me from them that rise vp against me.

1 O deliver me from the wicked doers: and save me from the bloodthirsty men.

3 For loe, they lie waiting for my soule: the mighty men are gathered against me, without any offence: or fault of me, O Lord.

4 They runne and prepare themselves without my fault: arise thou therefore to helpe me, & behold.

5 Stand vp (O Lord God of hosts) thou God of Israel to visit al the heathen: and be not merciful vnto them that offend of malicious wickednesse.

6 They goe to and fro in the evening: they grinne like a dog, and runne about thorow the City.

7 Behold, they speak with their mouth, & swords are in their lips: for who doth heare.

8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnesse plenteously: and God shall let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe. O Lord our defence.

12 For the sinne of their mouth, & for the words of their lips, they shal be taken in their pride: And why? their preaching is of cursing and lies.

13 Consume

## Moneth. The xj. day.

13 Consume them in thy wrath, consume them that they may perish: and know that it is God which re-  
leth in Iacob, and vnto the ends of the world.

14 And in the euening they will returne: grin  
like a dog, and wil goe about the city.

15 They will runne here and there for meat: and  
grudge if they be not satisfied.

16 As for me I wil sing of thy power, & wil praise  
thy mercie betimes in the morning: for thou hast bin  
my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou,  
O God, art my refuge and my merciful God,

*Deus repul'stus. P/al. 60.*

**O** God, thou hast cast vs out & scattered vs abroad:  
thou hast also beene displeased, O turne thee:  
ya to vs againe.

1 Thou hast moued the land, and diuided it: beale  
the fores thereof, for it shaketh.

2 Thou hast shewed thy people heauie things  
thou hast giuen vs a drinke of deadly wine

3 Thou hast giuen a token for such as feare thee:  
that they may triumph because of the truth.

4 Therefore were thy beloued deliuered: helpe  
me with thy right hand, and heare me.

5 God hath spoken in his holinesse, I will reioyce  
and diuide Sichem: and inete out the valley of Suc-  
both

6 Gilead is mine, and Manasses is mine: Ephraim  
also is the strength of my head, Iuda is my Lawgiuer.

7 Moab is my wa'hpot, ouer Edom wil I cast out  
my shoe: Philistia be thou glad of me.

8 Who will lead mee into the strong citie: who  
will bring me into Edom?

9 Hast thou not cast vs out O God: wilt not thou  
O God, goe out with our hosts?

10 O be thou our helpe in trouble: for vaine is the  
helpe of man,

11 Through God will we doe great actes: for it is  
hee that shall tread downe our enemies.

*Exaudi Deus. P/al. 61.*

**H**Eare my crying, O God: giue care vnto my  
prayer.

2 From the ends of the earth will cal vnto the:  
when my heart is in heauinesse.



## Moneth. The xij. day.

3 Oh set me vp vpon the rocke that is higher then I: for thou hast beene my hope, and a strong tower for me against the enemy.

4 I will dwell in thy Tabernacle for euer: and my trust shall be vnder the conering of thy wings.

5 For thou, O Lord, hast heard my desires: & hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt grant the King a long life: that his yeeres may endure throughout all generations.

7 Hee shall dwell before God for euer: O prepare thy louing mercie and faithfulnessse, that they may preserue him.

8 So will I alway sing praise vnto thy Name: that I may daily performe my vowes.

*Nonne Deo. } } Morning  
Psal 61. } } prayer.*

**M**Y soule truly waiteth still vpon God: for of him commeth my saluation.

1 He verely is my strength, and my saluation: hee is my defence, so that I shall not greatly fall.

2 How long will yee imagine mischief against euery man: ye shal be slaine all the sort of you yea as a tottering wall shall ye be, and like a broken hedge.

3 Their deuice is onely how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

4 Neuerthelesse, my soule waite thou still vpon God: for my hope is in him.

5 He truly is my strength and my saluation: he is my defence, so that I shall not fall.

6 In God is my health and my glory: the rocke of my might, and in God is my trust.

7 O put your trust in him alway (ye people) powre out your hearts before him, for God is our hope.

8 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanity it selfe.

9 O trust not in wrong and robbery, giue not your selues vnto vanity: if riches encrease, set not your heart vpon them.

10 God spake once and twice: I haue also heard the same, that power belongeth vnto God.

11 And that thou Lord art merciful: for thou rewardest euery man according to his worke.

*Deus*

## Moneth. The xij. day.

*Deus Deus meus. Pſal. 63.*

**O** God, thou art my God: earely will I ſeek thee.  
2 My ſoule thirſteth for thee, my fleſh alſo longeth after thee: in a barren and drie land where no water is,

3 Thus haue I looked for thee in holineſſe: that I might behold thy power and glory.

4 For thy louing kindneſſe is better then the life it ſelfe: my lips ſhall praiſe thee.

5 As long as I liue will I magnifie thee on this maner: and liſt vp my hands in thy Name.

6 My ſoule ſhall be ſatiſfied euen as it were with marrow and fatneſſe: when my mouth praiſeth thee with ioyfull lips.

7 Haue I not remembred thee in my bedde: and thought vpon thee when I was waking?

8 Becauſe thou haſt beene my helper: therefore vnder the ſhadow of thy wings will I reioyce.

9 My ſoule hangeth vpon thee: thy right hand hath vpholden mee.

10 Theſe alſo that ſeek the hurt of my ſoule: they ſhall goe vnder the earth.

11 Let them fall vpon the edge of the ſword: that they may be a portion for foxes.

12 But the king ſhall reioyce in God, all they alſo that ſwear by him, ſhall bee commended: for the mouth of them that ſpeake lies ſhall be ſtopped.

*Exaudi Deus. Pſal. 64.*

**H**ear my voice, O God, in my prayer: preſerue my life from feare of the enemy.

1 Hide mee from the gathering together of the ſroward: and from the inſurrection of wicked doers.

2 Which haue whet their tongue like a ſword: and ſhoot out their arrowes, euen bitter words.

3 That they may priuily ſhoot at him that is perfect: ſuddenly doe they hit him and feare not.

4 They courage themſelues in miſchief: and commune among themſelues how they may lay ſnares, and ſay that no man ſhall ſee them.

5 They imagine wickedneſſe, and praife it: that they keepe ſecret among themſelues, euery man in the deepe of his heart.

6 But God ſhall ſuddenly ſhoote at them with a ſwift arrow: that they ſhall be wounded.

8 Yea,

## Moneth. The xij. day.

8 Yea, their owne tongues shall make them fall: infomuch that who so seeth them, shall laugh them to scorne.

9 And all men that see it, shall say, This hath God done: for they shall perceiue that it is his worke.

10 Therighteous shall reioyce in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

*Te decet hymnus.*

*Psal. 65.*

} } *Evening*

*prayer.*

**T**HOU O God, art praised in Sion: and vnto thee shall the vow be performed in Hiernsalem.

3 Thou thou that hearest the prayer: vnto thee shall all flesh come.

3 My misdeedes preuaile against me: Oh bee thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chusest and receiuest vnto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, euen of thy holy Temple.

5 Thou shalt shewe vs wonderfull things in thy righteousness, O God of our saluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad Sea.

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which stilleth the raging of the sea & the noise of his waves and the madnesse of his people.

8 They also that dwel in the vttermost part of the earth shall be afraid at thy tokens: thou that makest the outgoinge of the morning and euening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The riuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little valleys thereof: thou makest it soft with the drops of raine, and blessest the increase of it.

12 Thou crownest the yeere with thy goodnesse: and thy clouds drop fatnesse.

13 They shall drop vpon the dwellings of the wilderness: and the little hills shall reioice on euery side.

14 The fold shall be full of sheep: y valleys also shall stand so thick with corne, that they shall laugh & sing.

*Jubilate*

## Moneth. Thexij.day.

*Tubilate Deo. Psalme. 66.*

**O** Be ioyfull in God all yee lands: sing praise vnto the honour of his Name, make his praise to bee glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shal thine enemies be found liars vnto thee.

3 For all the world shal worship thee, sing of thee, and praisethy Name.

4 O come hither, and behold the works of God: how wonderfull hee is in his doing toward the children of men.

5 Hee turned the sea into dry land: so that they went thorow the water on foote, there did we reioyce thereof.

6 He ruleth with his power for euer, his eyes behold the people: and such as will not beleene, shal not be able to exalt themselves.

7 O praise our God (yee people:) and make the voice of his praise to be heard.

8 Which holdeth our soule in life: and suffereth not our feet to slip.

9 For thou (O God) hast proued vs: thou also hast tryed vs, like as siluer is tried.

10 Thou broughtest vs into the snare: and laydest trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heads: we went thorow fire and water, and thou broughtest vs out into a wealthy place.

12 I will goe into thy house with burnt offerings: and wil pay thee my vowes which I promised with my lips, and spake with my mouth when I was in trouble.

13 I wil offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullocks and goats.

14 O come hither & hearken all ye that feare God: and I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I incline vnto wickednesse with my heart: the Lord will not heare me.

17 But God hath heard mee: and considered the voice of my prayer.

18 Praised bee God, which hath not cast out my prayer: nor turned his mercie from me.

## Moneth. The xiiij. day.

*Deus miseratur. Psal. 67.*

**G**od be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be knowne vpon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations reioyce and bee glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shal the earth bring forth her increase: & God euen our owne God shall giue vs his blessing.

7 God shal blesse vs: and all the ends of the world shall feare him.

*Exurgat Deus.*

*Psal. 68.*

} }

*Morning  
prayer.*

**L**et God arise, and let his enemies be scattered: let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous be glad and reioyce before God: let them also be merry and ioyfull.

4 O sing vnto God, and sing praise vnto his Name: magnifie him that rideth vpon the heavens as it were vpon an horse, praise him in his Name, yea, and reioyce before him.

5 He is a father of the fatherles, and defendeth the cause of the widows: euen God in his holy habitation.

6 He is the God who maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runnagates continue in scarcenes.

7 O God, when thou wentest forth before the people: when thou wentest thorow the wilderness.

8 The earth shooke, and the heavens dropped at the presence of God: euen as Sinai also was moued at the presence of God, which is the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance: and refreshed it when it was weary.

10 Thy Congregation shal dwel therein: for thou O God, hast of thy goodnes prepared for the poore.

## Moneth. The xiiij. day.

11 The Lord gaue the word : great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited : & they of the household diuided the spoile.

13 Though ye haue lien amongst the pots, yet shall yee be as the wings of a dove : that is couered with siluer wings, and her feathers like gold.

14 When the Almighty scattered Kings for their sake : then were they as white as snow in Salmon.

15 As the hil of Basan, so is Gods hil, euen an high hill, as the hill of Basan.

16 Why hope ye so, ye high hils this is Gods hill in the which it pleaseth him to dwel : yea, the Lord will abide in it for euer.

17 The charrets of God are twenty thousand, euen thousands of Angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone vp on hic, thou hast led captiuitie captiue, and receiued gifts for men: yea euen for thine enemies, that the Lord God might dwel among thee.

19 Praised be the Lord daily: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God, euen the God of whom cometh saluation: God is the Lord by whom we escape death,

21 God shall wound the head of his enemies : and the hairy scalpe of such an one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe, as I did from Basan : mine owne wil I bring againe, as I did sometime from the deepe of the Sea.

23 That thy foot may bee dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

24 It is well scene, O God, how thou goest : how thou my God and King goest in the Sanctuary.

25 The singers go before, & ministrels follow after in the midst of & damosels playing with the timbrels.

26 Giue thanks, O Israel, vnto God the Lord in the Congregations: from the ground of the heart.

27 There is litle Benjamin their ruler : & the Princes of Iuda their counsell : the princes of Zabulon, and the princes of Nephtali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For

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29 For thy Temples sake at Hierusalem: so shall Kings bring presents vnto thee.

30 When the company of the spearmen, and multitude of the mightie are scattered abroad among the beasts of the people (so that they humbly bring pieces of silver,) and when he hath scattered the people that delight in warre.

31 Then shall the Princes come out of Egypt: & Mo-rians land shall soone stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O sing praises vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: loe, hee doth send out his voyce, yea, and that a mightie voyce.

34 Ascribe ye the power to God ouer Israel: his worship and strength is in the clouds.

35 O God, wonderfull art thou in thy holy places, euen the God of Israel: he will giue strength & power vnto his people, Blessed be God.

*Saluum me fac.*

*Psal. 69.*

}  
}  
}

*Evening*

*prayer.*

**S**Aue mee, O God: for the waters are come in, euen vnto my soule.

1 I sticke fast in the deepe mire where no ground is: I am come into deepe waters, so that the floods runne ouer me.

2 I am weary of crying, my throat is dry: my sight faileth me, for waiting so long vpon my God.

3 They that hate me without a cause, are moe then the haire of my head: they that are mine enemies, and would destroy me guiltlesse are mightie.

4 I paged them the things that I neuer tooke: God thou knowest my simplenes, and my faults are not hid from thee.

5 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause, let not those that seek thee be confounded through me, O Lord God of Israel.

6 And why? for thy sake haue I suffered reproole: shame hath couered my face.

7 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

8 For the zeale of thine house hath euen eaten mee: and the rebukes of them that rebuked thee, are fallen vpon me.

30 I wept

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10 I wept, and chastened my selfe with fasting: and that wasturned to my reproofe.

11 I put on a sackcloth also: & they iested vpon me.

12 They that sit in the gate speake against me: and the drunkards make songs vpon me.

13 But Lord, I make my prayer vnto thee in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie: euen in the truth of thy saluation.

15 Take me out of the mire that I sinke not. Oh, let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the water floods drowne me, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

17 Heare mee, O Lord, for thy louing kindnesse is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: O haste thee and heare me.

19 Draw nigh vnto my soule, and saue it: O deliuer me because of mine enemies.

20 Thou hast knowen my reproofe, my shame and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken mine heart, I am full of heavinesse: I looked for some to haue pitie on me, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eat: and when I was thirsty, they gaue me vinegar to drinke.

23 Let their table bee made a snare to take themselves withall & let the things (that should haue been for their wealth) be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not: and euer bow downe their backes.

25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take hold of them.

26 Let their habitation bee void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talke how they may vex them whom thou hast wounded.

28 Let them fall from one wickednes to another: and not come into thy righteousness.

29 Let them be wiped out of the booke of the li-  
uing:



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ning: and not be written among the righteous.

30 As for me, when I am poore and in heauinesse  
thine helpe (O God) shall lift me vp.

31 I will praise the name of God with a song: and  
magnifie it with thanksgiuing.

32 This also shall please the Lord: better then a  
bullocke, that hath hornes and hoofes.

33 The humble shall consider this, & be glad: seeke  
ye after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth  
not his prisoners.

35 Let heauen and earth praise him: the sea, and  
all that mooueth therein

36 For God will saue Sion, and build the cities of  
Iuda: that men may dwel there, & haue it in poss. sion.

37 The posteritie also of his seruants shall inherite  
it: and they that loue his name shall dwell therein.

*Deus in adiutorium, Psal. 70.*

**H**Aste thee, O God, to deliuer mee: make haste to  
helpe me, O Lord.

1 Let them be ashamed & confounded that seeke  
after my soule: let them be turned backward & put  
to confusion that with me euill.

2 Let them (for their reward) bee soone brought  
to shame: that cry ouer me, There, there.

3 But let all those that seeke thee, be ioyfull and  
glad in thee: and let all such as delight in thy saluati-  
on, say alway, The Lord be praised.

4 As for me, I am poore and in misery: haste then  
vnto me (O God.)

5 Thou art my helper and my redeemer: O Lord  
make no long tarying.

*In te Domine.*

*Psal. 71.*

} } *Morning  
prayer.*

**I**N thee, O Lord, haue I put my trust, let me neuer be  
Aput to confusion: but rid mee and deliuer me in thy  
righteousnes, incline thine eare vnto me, and saue me.

1 Be thou my strong hold, wherunto I may alway  
resort: thou hast promised to helpe mee, for thou art  
my house of defence and my castle.

2 Deliuer me, O my God, out of the hand of  $\gamma$  vn-  
godly: out of the hand of  $\gamma$  vnrighteous & cruell man.

3 For thou, O Lord God, art the thing that I long  
for: thou art my hope, euen from my youth.

5 Through

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5 Through thee haue I bene holden vp euer since  
I was borne: thou art he that tooke me out of my mo-  
thers wombe, my praise shal alway be of thee.

6 I am become as it were a monster vnto many:  
But my sure trust is in thee.

7 O let my mouth be filled with thy praise: that  
I may sing of thy glory and honour all the day long.

8 Cast mee not away in the time of age: forsake  
mee not when my strength faileth me.

9 For mine enemies speake against me, & they that  
lay wait for my soule take their counsell together, say-  
ing, God hath forsaken him, persecute him, and take  
him, for there is none to deliuer him.

10 Go not farre from me, O God: my God haste  
thee to helpe me.

11 Let them be confounded and perish, that are a-  
gainst my soule: let them be couered with shame and  
dishonour, that seeke to doe me euill.

12 As for mee, I will patiently abide alway: and  
will praise thee more and more.

13 My mouth shall daily speake of thy righteous-  
nesse and saluation, for I know no end thereof.

14 I will go forth in the strength of the Lord God:  
and will make mention of thy righteousness only.

15 Thou (O God) hast taught mee from my youth  
vp vntill now: therefore will I tell of thy wondrous  
workes.

16 Forsake me not, O God, in mine old age, when  
I am gray headed: vntill I haue shewed thy strength  
vnto this generation, and thy power vnto al them that  
are yet to come.

17 Thy righteousness (O God) is very high: and  
great things are they that thou hast done: O God, who  
is like vnto thee?

18 O what great troubles & aduersities hast thou  
shewed me? & yet didst thou turn and refresh me: yea,  
and broughtest me from the deep of the earth againe,

19 Thou hast brought mee to great honour: and  
comforted me on euery side.

20 Therefore I will praise thee and thy faithfulness,  
(O God) playing vpon an instrument of musick: vnto  
thee wil I sing vpon y harp, O thou holy one of Israel,

21 My lips will be faine when I sing vnto thee: and  
so will my soule whom thou hast deliuered.

22 My

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12 My tongue also shall talke of thy righteousness all the day long: for they are confounded & brought vnto shame that seeke to doe mee euill.

*Deus iudicium. Psal. 72.*

**G**ive the King thy iudgement (O God:) and thy righteousness vnto the Kings sonne.

2 Then shall he iudge the people according vnto right: and defend the poore.

3 The mountaines also shall bring peace: and the little hills righteousness vnto the people.

4 Hee shall keepe the simple folke by the right: defend the children of the poore, & punish the wrong doer.

5 They shall feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 He shall come downe like the raine into a fleece of wool: euen as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace so long as the Moone endureth.

8 His dominion shall bee also from the one sea to the other: and from the flood vnto the worlds end.

9 They that dwell in the wilderness shall kneele before him: his enemies shall lick the dust.

10 The kings of Tharsis and of the Isles shall give presents: the kings of Arabia & Saba shall bring gifts.

11 All kings shall fall downe before him: all nations shall doe him seruice.

12 For he shall deliuer the poore when he crieth: the needie also and him that hath no helper.

13 He shall be favorable to the simple and needie: and shall preserue the soules of the poore.

14 He shall deliuer their soules from falshood & wrong: and deare shall their blood bee in his sight.

15 Hee shall liue, and vnto him shall be giuen of the gold of Arabia: prayer shall bee made euer vnto him, and dayly shall he be praised.

16 There shall be an heape of corne in the earth high vpon the hills: his fruit shall shake like Libanus, and shall be greene in the city like grass vpon the earth.

17 His name shall endure for euer, his name shall remaine, vnder the Sunne among the posterities: which shall be blessed through him, & all the heathen shall praise him.

18 Blessed be the Lord God, euen the God of Israel: which

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which onely doth wonderous things.

19 And blessed bee the name of his Maieſty for euer: and all the earth ſhalbe filled with his Maieſty. Amen, Amen.

*Quam bonus Iſrael.*

*Pſal. 73.*

*Evening*

*prayer.*

**T**Ruely God is louing vnto Iſrael: euen vnto ſuch as are of a cleane heart.

2 Neuertheleſſe, my feet were almoſt gone: my treadings had well nigh ſlipt.

3 And why? I was grieved at the wicked: I doe alſo ſee the vngodly in ſuch proſperity.

4 For they are in no perill of death: but are luſtie and ſtrong.

5 They come in no miſfortune like other folkes neither are they plagued like other men.

6 And this is the cauſe that they be ſo holden with pride: and overwhelmed with cruelty.

7 Their eyes ſwell with fatneſſe: and they doe euen what they luſt.

8 They corrupt other, and ſpeak of wicked blaſphemie: their talking is againſt the moſt Higheſt.

9 For they ſtretch forth their mouth vnto the heauen: and their tongue goeth through the world.

10 Therefore ſall the people vnto them: and therout ſucke they no ſmall aduantage.

11 Tuiſh (ſay they) how ſhould God perceine it: is there knowledge in the moſt Higheſt?

12 Lo, theſe are the vngodly, theſe proſper in the world, and theſe haue riches in poſſeſſion: and I ſaid, Then haue I clenſed my heart in vaine, and waſhed my hands in innocency.

13 All the day long haue I beene puniſhed: and chaſtened euery morning.

14 Yes, & I had almoſt ſaide euen as they: but lo, then ſhould I haue condemed y generation of thy childre.

15 Then thought I to vnderſtand this: but it was too hard for me.

16 Vntill I went into the ſanctuary of God: then vnderſtood I the end of theſe men.

17 Namely, how thou doeſt ſet them in ſlippery places and caſteſt them downe, and deſtroyeſt them.

18 Oh how ſuddenly doe they conſume: periſh, and come to a ſcarefull end?

19 Yes,

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19 Yea, even like as a dreame when one awaketh: so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even thorow my reins.

21 So foolish was I and ignorant: even as it were a beast before thee.

22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsell: and after that receivest me with glory.

24 Whom have I in heaven but thee: and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For loe, they that forsake thee, shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me, to hold me fast by God, to put my trust in the Lord God: and to speake of all thy workes (in the gates of the daughter of Sion.)

*Viquid Dns. Psal. 74.*

**O** God, wherefore art thou absent from vs so long: why is thy wrath so hot against the sheepe of thy pasture?

2 O thinke vpon thy Congregation: whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift vp thy feet, that thou maiest utterly destroy every enemy: which hath done euill in thy Sanctuary.

5 Thine aduersaries roare in the mids of thy congregations: and set vp their banners for tokens.

6 He that hewed timber afore out of the thicke trees: was knowne to bring it to an excellent worke.

7 But now they breake down all the carued worke thereof with axes and hammers.

8 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, even vnto the ground.

9 Yea, they said in their hearts, Let vs make habitation of them altogether: thus haue they burnt vp all the houses of God in the land.

10 We see not our tokens, there is not one Prophet

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more: no not one is there among vs that vnderstandeth any more.

11 O God, how long shall the aduersarie doe this dishonour: how long shall the enemy blaspheme thy Name, for euer?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume thy enemy?

13 For God is my King of old: the helpe that is done vpon earth, he doth it himselfe.

14 Though didst diuide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Liuiathan in pieces: and ganest him to be meat for the people in the wilderness.

16 Thou broughtest out fountraines and waters out of the hard rocks: thou driedst vp mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made Sommer and Winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people haue blasphemed thy Name,

20 O deliuer not the soule of thy turtle done vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

21 Looke vpon the covenant: for all the earth is full of darkenesse and cruell habitations.

22 O let not the simple go away ashamed: but let the poore and needy giue praise vnto thy Name.

23 Arise, O God, maintainethine owne cause: remember how the foolish man blasphemeth thee daily:

24 Forget not the voice of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

*Confitebor. ut tibi. 2 5 Morning*

*Psal. 75. 5 6 prayer.*

**V**Nto thee (O God) doe we giue thanks: yea, vnto thee doe we giue thanks.

2 Thy Name also is so high: and that doe thy wonderous workes declare.

3 When I receiue the Congregation: I shal iudge according vnto right.

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4 The earth is weake, and all the inhabitants thereof: I beare vp the pillars of it.

5 I said vnto the fooles, deale not so madly: and to the vngodly, Set not vp your horne

6 Set not vp your horne on high: and speake not with a stiffe necke.

7 For promotion commeth neither from the East nor from the West: nor yet from the South.

8 And why: God is the Iudge: he putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out of the same.

10 As for the dregs thereof: all the vngodly of the earth shall drinke them and sucke them out,

11 But I wil talke of the God of Iacob: and praise him for euer.

12 All the hornes of the vngodly also wil I breake: and the hornes of the righteous shalbe exalted.

*Notus in Iudea. Psal 76.*

**I**N Iudie is G O D knowen: his Name is great in Israel.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake he the arrowes of the bowe: the shield, the sword, and the battel.

4 Thou art of more honour and might: then the hills of the robbers.

5 The proud are robbed, they have slept their sleepe: and al the me (whose hands were mighty) haue founde nothing.

6 At thy rebuke (O God of Iacob:) both the charres and horse are fallen.

7 Thou, enen thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou didst cause thy iudgement to bee heard from heauen: the earth trembled and was still.

9 When God arose to iudgement: and to helpe all the meeke vpon earth

10 The fiercenesse of man shal turne to thy praise: and the fiercenesse of them shalt thou refraine.

11 Promise vnto the Lord your God, and keepe it all yee that bee round about him: bring presents vnto him that ought to be feared,

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12 He shal refraine the spirit of princes: and is wonderfull among the Kings of the earth.

*Vox mea ad Dominum. Psal. 77.*

**I** Will cry vnto my God w<sup>th</sup> my voyce: enen vnto God  
I wil I cry with my voyce, & he shal hearken vnto me

3 In the time of my trouble I sought the Lord: my  
fore ran and ceased not, in the night season my soule  
refused comfort.

3 When I am in heauines, I wil thinke vpon God:  
when my heart is vexed, I will complaine.

4 Thou holdest mine eies waking: I am so feeble  
that I cannot speake.

5 I haue considered the daies of old: and the yeres  
that are past.

6 I call to remembrance my song: and in the night  
I commune with mine owne heart, and search out my  
spirits.

7 Will the Lord absent himselfe for euer: & will  
he be no more intreated.

8 Is his mercy cleane gone for euer: and is his pro-  
mise come vtterly to an end for euermore?

9 Hath God forgotten to be gracious: and will he  
shur vp his louing kindnesse in displeasure?

10 And I said it is mine owne infirmity but I will  
remember the yeres of the right hand of the most  
Highest.

11 I will remember the works of the Lord: and cal  
to mind the wonders of old time.

12 I will thinke also of all thy works: and my tal-  
king shalbe of thy doings.

13 Thy way, O God, is holy: who is so great a God  
as our God?

14 Thou art the God that doth wonders: and hast  
declared thy power among the people.

15 Thou hast mightily deliuered thy people: enen  
the sonnes of Iacob and Ioseph.

16 The waters saw thee, O God, the waters sawe  
thee, and were afraid, the depths also were troubled.

17 The clouds poured out water, the aire thund-  
red: and thine arrowes went abroad.

18 The voice of thy thunder was heard round a-  
bout: the lightnings shone vpon the ground, the earth  
was moued and shooke withall.

19 Thy way is in the sea, and thy paths in the great  
waters:



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waters: and thy footsteps are not knowen.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

*Attenuate popule.*

*Psal. 78.*

*Evening*

*prayer.*

**H**Eare my law, O my people: encline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we haue heard and knowen: and such as our Fathers haue told vs.

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mightie and wonderfull workes that he hath done.

5 He made a couenant with Iacob, and gaue Israel a law, which he commanded our forefathers to teach their children.

6 That their posteritie might knowe it: and the children which were yet vborne.

7 To the intent that, when they came vp: they might shew their children the same.

8 That they might put their trust in God: and not to forget the workes of God, but to keep his comādements.

9 And not to bee as their forefathers, a faithlesse and stubborne generation, a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God

10 Like as the children of Ephraim: which being harnessed & carying bowes, turned themselues backe in the day of battell.

11 They kept not the couenant of God: & would not walke in his law.

12 But forgot what he had done, and the wonderfull workes that he had shewed for them.

13 Marueilous things did hee in the sight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 He deuided the sea, and let them goe thorow: he made the waters to stand on an heape.

15 In the day time also he led them with a cloud: and all the night: through with a light of fire.

16 He claue the hard rocks in the wildernesse, and

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gave them drinke thereof, as it had bene out of the great depth.

17 Hee brought waters out of the stony rocke: so that it gushed out like the rivers.

18 Yet for all this they sinned more against him: and prouoked the most highest in the wildernesse.

19 They tempted God in their hearts: & required meate for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wildernesse?

21 He smote the stony rocke indeed, that  $\text{\textit{\text{y}}}$  water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?

22 Whē the Lord heard this, he was wroth: so the fire was kindled in Iacob, and there came vp heauie displeasure against Israel.

23 Because they beleened not in God: and put not their trust in his helpe.

24 So he commanded the clouds aboue: and opened the doores of heauen.

25 He rained downe Manna also vpon them for to eate: and gaue them foode from heauen.

26 So man did eate angels lood: for he sent them meate enough.

27 He caused the East wind to blow vnder heauen: and through his power he brought in the Southwest wind.

28 Hee rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

29 Hee let it fall among their tents: euen round about their habitation.

30 So they did eate & were well filled, for he gaue them their owne desire: they were not disappointed of their lust.

31 But while  $\text{\textit{\text{y}}}$  meate was yet in their mouths the heauy wrath of God came vpon them, and slew the weathiest of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleened not his wonderous workes.

33 Therefore their daies did he consume in vanity: and their yeeeres in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

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35 And they remembered that God was their strength: and that the high God was their redeemer.

36 Neuertheles, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so mercifull, that he forgave their misdeeds: and destroyed them not.

39 Yea many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wilderness: and grieved him in the desert.

42 They turned backe, and tempted God: and moued the Holy one in Israel.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enimie.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 Hee turned their waters into blood: so that they might not drinke of the riuers.

46 He sent lise among them, and deuoured them vp: and frog to destroy them.

47 He gaue their fruit vnto the caterpillar: and their labour vnto the grasshopper.

48 He destroyed their vines with hailestones: and their mulberry trees with the frost.

49 He smote their cattell also with hailestones: and their flockes with hote thunderbolts.

50 He cast vpon them the furiousnesse of his wrath, anger, displeasure, and trouble, and sent euill angels among them.

51 He made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, hee led them forth like sheepe: and caried them in the wilderness like a flocke.

54 He brought them out safely, that they should

## Moneth. The xv. day.

not feare: & ouerwhelmed their enemies with the les.

55 And brought them within the borders of his Sanctuary: euen to his moutaine which he purchas-  
sed with his right hand.

56 He cast out the heathen also before them: caus-  
ed their land to be diuided among them for an heri-  
tage, and made the tribes of Israel to dwell in their  
tents.

57 So they tempted and displeased the most High  
God: and kept not his testimonies.

58 But turned their backs and fell away like their  
forefathers: starting a side like a broken bow.

59 For they grieved him with their hill altars: and  
promoked him to displeasure with their images.

60 When God heard this he was wroth: and took  
sore displeasure at Israel.

61 So that he forsooke the Tabernacle in Silo: e-  
uen the tent that he had pitched among them.

62 He deliuered their power into captiuitie: and  
their beauty into the enemies hand.

63 He gaue his people ouer also vnto the sword:  
and was wroth with his inheritance.

64 The fire consumed their yong men: and their  
maidens were not giuen to marriage.

65 Their Priests were slaine with the sword: and  
there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and  
like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and  
put them to a perpetuall shame.

68 He refused the Tabernacle of Ioseph: and chose  
not the tribe of Ephraim.

69 But chose the tribe of Iudah: euen the hill of Si-  
on which he loued.

70 And there he builded his Temple on high: and  
laid the foundation of it like the ground which he  
hath made continually.

71 He chose David also his seruant and tooke him  
away from the sheepe folds.

72 As he was following the ewes great with yong  
ones, he tooke him: that he might feed Iacob his peo-  
ple, and Israel his inheritance.

73 So he fed them with a faithfull and true heart:  
and ruled them prudently with all his power.

Moneth. The xvj day.

*Deus venerunt.*

*Psal. 79.*

} } *Morning  
prayer.*

**O** God the heathē are come into thine inheritance  
thine holy Temple haue they defiled, and made  
Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen  
to be meate vnto the foules of the ayre : and the flesh  
of thy Saints vnto the beasts of the land.

3 Their blood haue they shed like water on eue-  
ry side of Hierusalem : and there was no ma to bury  
them.

4 We are become an open shame to our enemies  
a very scorne and derision vnto them that are round  
about vs.

5 Lord, how long wilt thou be angry: shall thy ie-  
lousie burne like fire for euer?

6 Powre out thine indignation vpon the Heathen  
that haue not knowen thee: and vpon the kingdomes  
that haue not called vpon thy Name.

7 For they haue deuoured Iacob: and laid waste  
his dwelling place.

8 O remember not our old sins, but haue mercy vp-  
on vs, & that soone: for we are come to great misery.

9 Helpe vs, O God of our saluation, for the glory  
of thy Name: O deliuer vs, and be mercifull vnto our  
sinnes for thy Names sake.

10 Wherefore doe the Heathen say: Where is now  
their God?

11 O let the vengeance of thy seruants blood that is  
shed: be openly shewed vpon the Heathen in our sight

12 O let the sorrowful sighing of the prisoners come  
before thee: according to the greatnesse of thy power  
preserue thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbors  
haue blasphemed thee: reward thou them, O Lord, se-  
uen fold into their bosome.

14 So we that be thy people, and sheepe of thy  
pasture, shall giue thee thanks for euer: and will al-  
way be shewing forth thy praise from generation to  
generation

*Qui regis Israel. Psal. 80.*

**H**Eare, O thou shepheard of Israel, thou that ledest  
Ioseph like a sheepe: shew thy selfe also thou that  
sittest vpon the Cherubims.

## Moneth. The xvj. day.

2 Before Ephraim, Benjamin, and Manasses: stirre  
vp thy strength and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy  
countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou bee  
angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and  
giwest them plenteousnes of teares to drinke.

6 Thou hast made vs a very strife vnto our neigh-  
bours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hosts: shew the  
light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou  
hast cast out the heathen and planted it.

9 Thou madest rourke for it: and when it had ta-  
ken roote, it filled the land.

10 The hills were couered with the shadowe of it:  
and the boughes thereof were like the goodly Cedar  
trees.

11 She stretched out her branches vnto the Sea:  
and her boughes vnto the riuer.

12 Why hast thou then broken downe her hedge:  
that all they that goe by, plucke off her grapes?

13 The wild bore out of the wood, doeth roote it  
vp: and the wild beasts of the field deuoure it.

14 Turne thee againe, thou God of hostes, looke  
downe from heauen: behold, and visit this vine.

15 And the place of thy vineyard by thy right hand  
hast thou planted: and the branch that thou madest so  
strong for thy selfe.

16 It is burnt with fire and cut downe: and they  
shall perish at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right hand:  
and vpon the Sonne of man, whom thou madest so  
strong for thine owne selfe.

18 And so wil not we goe backe from thee: O let vs  
live, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hosts: shew the  
light of thy countenance, and we shall be whole.

*Exultate Dto. Psal. 81.*

**S**ing wee merrily vnto God our strength: make a  
scheerefull noise vnto the God of Iacob.

2 Take the Psalmes, bring hither the Tabret: the  
merry Harpe, with the Lute.

## Moneth. The xvi. day

3 Blow vp the trumpet in the new moone: euen in the time appointed, and vpon our solemne feast day.

4 For this was made a statute for Israel: and a law of the God of Iacob.

5 This hee ordeined in Ioseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were deliuered from making the pots.

7 Thou calledst vpon me in troubles and I deliuered thee: and heard thee what time as the storme fell vpon thee.

8 I proued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god be in thee: neither shalt thou worship any other God.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voice: and Israel would not obey me.

13 So I gaue them vp vnto their owne hearts lust: and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto me: for if Israel had walked in my waies.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue been found liars: but their time should haue endured for euer.

17 He should haue fedde them also with the finest wheat flowre: and with hony out of the stony rocke, should I haue satisfied thee.

*Deus stetit.* } } *Evening.*

*Psal. 82.* } } *prayer.*

**G**od standeth in the Congregation of Princes: he is a iudge among gods.

2 How long will ye giue wrong iudgment: and accept the persons of the vngodly?

3 Defend the poore and fatherlesse: see that such as be in need and necessity, haue right

4 Deliuer the outcast and poore: saue them from the hand of the vngodly.

5 They will not be learned, nor vnderstand: but walke

Moneth. The xvj. day.

walke on stil in darkenesse : all the foundations of the earth be out of course.

6 I haue said, Ye are gods : and ye all are children of the most Highest.

7 But yee shall die like men : and fall like one of the Princes.

8 Arise, O God, and iudge thou the earth : for thou shalt take all heathen to thine inheritance.

*Deus quis similis. Psal 83.*

**H**old not thy tongue, O God, keepe not stil silence : refraine not thy selfe, O God.

2 For loe, thine enemies make a murmuring : and they that hate thee, haue lift vp their head.

3 They haue imagined craftily against thy people : and taken counsell against thy secret ones.

4 They haue said, Come, and let vs root them out, that they be no more a people : and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent : and are confederat against thee.

6 The tabernacles of the Edomites and the Ismaelites : the Moabites and the Hagerens.

7 Gebal, and Ammon, and Amelech : the Philistims, with them that dwell at Tyre.

8 Assur also is ioyned vnto them : and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites : vnto Sisera, and vnto Iabin at the brooke of Kison.

10 Which perished at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb & Zeb : yea make all their princes like as Zeba and Salmana.

12 Which say, Let vs take to our selves : the houses of God in possession.

13 O my God, make them like vnto a wheele : and as the stubble before the winde.

14 Like as the fire that burneth vp the wood : and as the flame that consumeth the mountaines.

15 Persecutethem euen so with thy tempest : and makethem afraide with thy storme.

16 Make their faces ashamed, O Lord : that they may seeke thy Name.

17 Let them bee confounded and vexed ever more and more : let them be put to shame and perish.

18 And



'Moneth. The xvj. day.

18 And they shall know that thou (whose Name is Iehouah:) art onely the most highest ouer al the earth.

*Quam dilecta. Psal. 84.*

**O** How amiable are thy dwellings: thou Lord of hostes.

1 My soule hath a desire and longing to enter into the courts of the Lord: my heart and my flesh reioyce in the liuing God.

2 Yea the sparrow hath found her an house, and the swallow a nest where she may lay her yong: euen thy altars, O Lord of hostes, my King and my God

3 Blessed are they that dwell in thy house: they will be alway praising thee.

4 Blessed is the man whose strength is in thee: in whose heart art thy wayes.

5 Which going thorow the vaile of misery, vse it for a well: and the pooles are filled with water.

6 They will goe from strength to strength: & vnto the God of gods appeareth euery one of the in Sion.

7 O Lord God of hosts, heare my prayer: hearken O God of Iacob.

8 Behold, O God our defender: and looke vpon the face of thine anointed.

9 For one day in thy courts: is better then a thousand.

10 I had rather be a dore keeper in the house of my God: then to dwel in the tents of vngodlineſſe.

11 For the Lord God is a light & defence: the Lord wil giue grace and worship, and no good thing ſhal he withhold from them that liue a godly life.

12 O Lord God of hostes: blessed is the man that putteth his trust in thee.

*Benedixisti Domine. Psal. 85.*

**L**ord, thou art become gracious vnto thy land: thou hast turned away the captivity of Iacob.

1 Thou hast forgiven the offence of thy people: & conered all their sinnes.

2 Thou hast taken away all thy displeasure: and turned thy ſelfe from thy wrathfull indignation.

3 Turne vs then, O God our Saviour: and let thine anger ceaſe from vs.

4 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

5 Wilt

## Moneth. The xvij. day

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and grant vs thy saluation.

8 I will hearken what the Lord God wil say, concerning me: for he shall speake peace vnto his people, and to his Saints that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwell in our land.

10 Mercy and trueth are met together: righteousness and peace hath kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked downe from heauen.

12 Yea the Lord shall shew louing kindnesse: and our land shall giue her increase.

13 Righteousnesse shall goe before him: and hee shall direct his going in the way.

*Inclina Domine.* } } *Morning*  
*Psal. 86.* } } *prayer.*

**B**OW downe thine eare, O Lord, and heare me: for I am poore, and in misery.

2 Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto me, O Lord: for I will call daily vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) doe I lift vp my soule.

5 For thou, Lord, art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the voyce of my humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee (O Lord): there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come & worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and dost wonderous things: thou art God alone.

11 Teach me thy way (O Lord) and I will walke in thy truth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thank thee, O Lord my God, with al my heart: and will praise thy Name for euermore.

## Moneth. The xvij. day.

13 For great is thy mercy toward mee: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against me: and the congregation of naughty men haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lord God) art full of compassion, and mercy: long suffering, plenteous in goodnes and trueth.

16 O turne thee then vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and helpe the sonne of thine handmaid.

17 Shew some good token vpon me for good, that they which hate me, may see it, and be ashamed: because thou Lord hast holpen me, and comforted me.

*Fundamenta eius. Psal. 87:*

**H**is foundations are vpon the holy hills: the Lord loueth the gates of Sion, more then all the dwellings of Iacob.

1 Very excellent things are spoken of thee: thou city of God.

2 I will thinke vpon Rahab and Babylon: with them that know me.

3 Behold yee the Philistin also: and they of Tyre, with the Morians, loe, there was he borne.

4 And of Sion it shalbe reported, that he was borne in her: and the most High shall stablish her.

5 The Lord shall rehearse it when hee writeth vp the people: that he was borne there.

6 The singers also and trumpettiers shal he rehearse: all my fresh springs shalbe in thee.

*Domine Deus. Psal. 88.*

**O** Lord God of my saluation, I haue cryed day and night before thee: O let my praier enter into thy presence, encline thine eare vnto my calling.

1 For my soule is full of trouble: & my life draweth nigh vnto hell.

2 I am counted as one of them that goe downe into the pit: and I haue bene euen as a man that hath no strength.

3 Free among the dead, like vnto them that bee wounded, and lie in the graue: which be out of remembrance, and are cut away from thine hand.

4 Thou hast laid me in the lowest pit: in a place of darkenesse, and in the deepe.

5 Thine

## Moneth. Thexvij.day.

6 Thine indignation lyeth hard vpon me : & thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am so fast in prison that I cannot get forth.

9 My sight faileth for very trouble : Lord, I haue called daily vpon thee, I haue stretched out my hands vnto thee.

10 Doeſt thou ſhew wonders among the dead : or ſhall the dead riſe vp againe and praiſe thee ?

11 Shall thy louing kindneſſe bee ſhewed in the graue : or thy faithfullneſſe in deſtruction ?

12 Shall thy wonderous works be knowne in t' e darke : & thy rightcouſneſſe in the land where al things are forgotten ?

13 Vnto thee haue I cryed, O Lord : and early ſhal my prayer come before thee.

14 Lord why abhorreſt thou my ſoule : and hideſt thou thy face from me ?

15 I am in miſery , and like vnto him that is at the point to die : (euen from my youth vp) thy terrors haue I ſuffered with a troubled mind.

16 Thy wrathfull diſpleaſure goeth ouer me : and the feare of thee hath vndone me.

17 They came round about me daily like water : and compaſſed me together on euery ſide.

18 My louers and friends haſt thou put away from me : and hid mine acquaintance out of my ſight.

*Miſericordias Domini.*

*Pſal. 89.*

*Evening  
prayer.*

**M**Y ſong ſhalbe alway of the louing kindneſſe of the Lord : with my mouth will I euer be ſhewing thy truth from one generation to another.

1 For I haue ſaid, Mercy ſhalbe ſet vp for euer : thy truth ſhalt thou eſtabliſh in the heauens.

2 I haue made a couenant with my choſen : I haue ſworne vnto Dauid my ſernant.

3 Thy ſeed will I ſtabliſh for euer : and ſet vp thy throne from one generation to another.

4 O Lord, the very heauens ſhall praiſe thy wonderous works : and thy truth in the congregation of the Saints.

5 For who is he among the clouds : that ſhall bee compared vnto the Lord ?

7 And

## Moneth. The xviij day.

7 And what is he among the gods, that shall bee like vnto the Lord?

8 God is very greatly to be feared in the counsell of the Saints: and to be had in reuerence of all them that are about him.

9 O Lord God of hosts, who is like vnto thee: thy trueth (most mighty Lord) is on euery side.

10 Thou rulest the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arme.

12 The heauens are thine, the earth also is thine: thou hast laide the foundation of the round world, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy Name.

14 Thou hast a mighty arme: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equitie is the habitation of thy seat: mercy and trueth shall goe before thy face.

16 Blessed is the people (O Lord) that can reioice in thee: they shal walke in the light of thy countenance.

17 Their delight shalbe daily in thy Name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindeesse shalt thou lift vp our hornes.

19 For the Lord is our defence: the holy one of Israel is our King,

20 Thou spakest sometime in visions vnto thy Saints, and saidst: I haue laide helpe vpon one that is mighty, I haue exalted one chosen out of the people.

21 I haue found David my seruant: with my holy oyle haue I anointed him.

22 My hand shall hold him fast: and my arme shall strengthen him.

23 The enemy shall not be able to doe him violence: the sowne of wickednesse shall not hurt him.

24 I shal smite downe his foes before his face: and plague them that hate him.

25 My trueth also and my mercy shalbe with him and in my Name shall his horne be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He

Moneth. The xvij. day.

37 Hee shall call mee, Thou art my Father: my God, and my strong saluation.

38 And I will make him my first borne: higher then the Kings of the earth.

39 My mercy will I keepe for him for euermore: and my conenant shall stand fast with him.

40 His seed also will I make to endure for euer: and his throne as the dayes of heauen.

41 But if his children forsake my Law: and walk not in my iudgments.

42 If they breake my statutes, and keepe not my commandements: I will visite their offences with the rod, and their sinne with scourges.

43 Neuerthelesse, my louing kindnesse will I not utterly take from him, nor suffer my truth to faile.

44 My conenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworne once by my holinesse, that I will not faile Dauid.

45 His seed shall endure for euer: and his seat is like as the Sunne before me.

46 He shall stand fast for euermore as the Moon: and as the faithfull witnesse in heauen.

47 But thou hast abhorred and forsaken thine anointed: and art displeased at him.

48 Thou hast broken the conenant of thy seruant: and cast his crowne to the ground.

49 Thou hast ouerthrowne all his hedges: & broken downe his strong holds.

50 All they that goe by, spoile him: and he is become a rebuke to his neighbours.

51 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioce.

52 Thou hast taken away the edge of his sword: and giuest him not victory in the battell.

53 Thou hast put out his glory: and cast his throne downe to the ground.

54 The dayes of his youth hast thou shortened: and conered him with dishonour.

55 Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire.

56 Oh remember how short my time is: wherefore hast thou made all men, for nought?

57 What man is he that liueth, and shall not see death: and shall he deliuer his soule from the hand of hell,

48 Lord

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48 Lord, where are thy old louing kindnes: which thou swarest vnto David in thy trueth?

49 Remember (Lord) the rebuke that thy seruants haue: and how I do beare in my bosome the rebukes of many people.

50 Wherwith thine enemies haue blasphemed thee and slandered the footsteps of thine anointed: praised be the Lord for euermore. Amen. Amen.

*Domine refugium.*

*Psal. 92.*

*Morning*

*prayer.*

**L**ord, thou hast becne our refuge: from one generation to another.

1 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlasting, and world without end.

2 Thou turnest man to destruction: againe thou sayest, Come againe ye children of men.

3 For a thousand yeeres in thy sight, are but as yesterday: seeing that is past a watch in the night.

4 As soone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

5 In the morning it is greene, and groweth vp: but in the euening it is cut downe, dried vp, and withered.

6 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

7 Thou hast set our misdeeds before thee: and our secret finnes in the sight of thy countenance.

8 For when thou art angry, all our dayes are gone: wee bring our yeeres to an end, as it were a tale that is told.

9 The dayes of our age are threescore yeeres and ten, & though men be so strong y they come to fourscore yeeres: yet is their strength then but labour and sorrow so soone passeth it away and we are gone.

10 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

11 O teach vs to number our dayes: that we may apply our hearts vnto wisdom.

12 Turne thee againe (O Lord at the last: and be gracious vnto thy seruants.

13 O satisfie vs with thy mercy, and that soone: so shall we reioice and be glad all the dayes of our life.

14 Comfort vs againe now after the time that thou hast

Moneth. The xvij. day.

hast plagued vs: and for the yeeres wherein wee haue suffered aduersitie.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious Maieſty of the Lord, our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handy worke.

*Qui habitat. Psal. 91.*

**W**Hoso dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty.

1 I will say vnto the Lord, Thou art my hope and my strong hold: my God in him will I trust.

3 For he shall deliuer thee from the snare of the hunter: and from the noysome pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in the darkens: nor for the sickness that destroyeth in the noone day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thy house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foote against a stone.

13 Thou shalt go vpon the lion & adder: the yong lion and the dragon shall thou tread vnder thy feete.

14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because he hath knowen my name.

15 He shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life wil I satisfie him and shew him my saluation.



Moneth. The xvij. day.

*Bonus est confiteri. Psal. 91.*

**I**T is a good thing to giue thanks vnto the Lord: and to sing praises vnto thy Name, O most Highest.

2 To tell of thy louing kindnesse early in the morning: and of thy trueth in the night season.

3 Vpon an instrument of ten strings, and vpon the lute: vpon a loud instrument, and vpon the harpe.

4 For thou Lord hast made me glad through thy works: and I will reioyce in giuing praise for the operations of thy hands.

5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.

6 An vawise man doth not well consider this: and a foole doth not vnderstand it.

7 When the vngodly are greene as the grasse, and when all the workers of wickednes doe flourish: then shall they be destroyed for euer, but thou Lord art the most Highest for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shall be destroyed.

9 But mine horne shall be exalted like the horne of an vnicorne: for I am anointed with fresh oyle.

10 Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of the wicked that rise vp against me.

11 The righteous shall flourish like a palme tree, and shall spread abroad like a cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the courts (of the house) of our God.

13 They shall also bring forth more fruit in their age: and shall be fat and well liking.

14 That they may shewe how true the Lord my strength is: and that there is no vnrighteousnes in him.

*Dominus regnabit.*

*Psal. 93.*

*Evening*

*prayer.*

**T**He Lord is King, & hath put on glorious apparel: the Lord hath put on his apparel, & girded himselfe with strength.

2 Hee hath made the round world so sure: that it cannot be moued.

3 Euer since the world began, hath thy seate bene prepared: thou art from everlasting.

4 The floods are risen (O Lord) the floods haue  
lift

## Moneth. The xviiiij day.

lift vp their voyce: the floods lift vp their waues.

5 The waues of the sea are mighty & rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy testimonies, O Lord are very sure: holinesse becommeth thine house for euer.

*Dens visionum. P/al. 94:*

**O** Lord God, to whom vengeance belongeth: thou God to who vengeance belongeth, shew thy selfe.

1 Arise thou iudge of the world: and reward the proud after their deserting

2 Lord how long shall the vngodly: how long shall the vngodly triumph?

3 How long shall all wicked doers speake so disdainfully: and make such proud boasting?

4 They smite down thy people, O Lord: and trouble thine heritage.

5 They murder the widow and the stranger: and put the fatherlesse to death.

6 And yet they say, Tush, the Lord shall not see: neither shall the God of Iacob regard it.

7 Take heede yee vnwise among the people: O ye fooles, when will yee vnderstand?

8 He that planted the eare, shall he not heare: or he that made the eye, shall he not see?

9 Or he that nurtereth the heathen: it is he that teacheth man knowledge, shall he not punish?

10 The Lord knoweth the thoughts of man: that they are but vaine.

11 Blessed is the man who thou chastenest, O Lord: and teachest him in thy law.

12 That thou maiest giue him patience in time of aduersitie: vntil the pit be digged vp for the vngodly.

13 For the Lord will not faile his people: neither will he forsake his inheritance.

14 Vntil righteousnes turne againe vnto iudgment: all such as be true in heart shall follow it.

15 Who will rise vp with me against the wicked: or who will take my part against the euill doers.

16 If the Lord had not helped me: it had not failed but my soule had beene put to silence.

17 But when I said, My foot hath slipped, thy mercy (O Lord) held me vp.

18 In the multitude of the sorrowes that I had in my heart, thy comforts haue refreshed my soule.

19 Wilt

## Moneth. The xix. day.

10 Wilt thou haue any thing to do with the stool of wickednesse: which imagineth mischief as a law?

21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompence them their wickednesse, and destroy them in their owne malice: yea, the Lord our God shall destroy them.

*Vniū exultemus.*

*Psal. 95.*

}  
}  
}

*Morning*

*prayer.*

**O** Come, let vs sing vnto the Lord: let vs heartely reioyce in the strength of our saluation.

2 Let vs come before his presence with thanksgiving: and shew our selues glad in him with Psalmes.

3 For the Lord is a great God: and a great King above all gods.

4 In his hands are all the corners of the earth: and the strength of the hills is his also.

5 The Sea is his, and he made it: and his hands prepared the dry land.

6 O come let vs worship and fall downe: and kneele before the Lord our maker.

7 For he is (the Lord) our God: and we are the people of his pasture, and the sheepe of his hands.

8 To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of tentation in the wilderness.

9 When your fathers tempted me: proued me and saw my workes.

10 Foety yeeres long was I grieved with this generation, and said: it is a people that doe erre in their hearts, for they haue not knowen my wayes.

11 Vnto whom I sware in my wrath: that they should not enter into my rest.

*Cantate Domino. Psal. 96.*

**O** Sing vnto the Lord a new song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lord, and praise his Name: be telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lord is great, and cannot worthily bee praised: he is more to be feared then all gods.

5 As

## Moneth. The xix. day.

5 As for the gods of the heathen, they bee but idoles: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe vnto the Lord (O ye kinreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honor due vnto his Name: bring presents and come into his courts.

9 O worship the Lord in the beauty of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he which hath made the round world so fast that it cannot be mooued, and how that he shall iudge the people righteously.

11 Let the heavens reioyce, and let the earth be glad: let the sea make a noyse, and all that therein is.

12 Let the field bee ioyful, and all that is in it: then shall all y<sup>e</sup> trees of the wood reioyce before the Lord.

13 For he commeth, for he commeth to iudge the earth: and with righteousnesse to iudge the world, and the people with his truth.

*Dominus regnabit. Psal. 97.*

**T**he Lord is King, y<sup>e</sup> earth may be glad thereof: yea, the multitude of the yles may be glad thereof.

2 Clouds and darknes are round about him: righteousness and iudgment are the habitation of his seat:

3 There shall goe a fire before him: and burne vp his enemies on euery side.

4 His lightnings shall shine vnto the world: the earth saw it, and was afraid.

5 The hills melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens haue declared his righteousnesse: and all the people haue seene his glory.

7 Confounded bee all they that worship carued images, and that delight in vaine gods: worship him all ye Gods.

8 Sion heard of it, & reioyced: and the daughters of Iuda were glad, because of thy iudgments, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted farre aboue all gods.

10 O ye that loue y<sup>e</sup> Lord, see that ye hate the thing which is euill: the Lord preserveth the soules of his Saints, he shall deliuer them fro the hand of y<sup>e</sup> vngodly

Moneth. The xix. day.

11 There is sprung vp a light for the righteous : & ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord yee righteous : and giue thanks for a remembrance of his Holinesse.

*Cantate Domino. } } Evening  
Psal 98. } } prayer.*

**O** Sing vnto the Lord a new song: for he hath done marueilous things.

2 With his owne right hand, and with his holy arme: hath he gotten himselfe the victorie.

3 The Lord declared his saluation: his righteousness hath he openly shewed in the sight of y<sup>e</sup> heathen,

4 Hee hath remembered his mercy and truth towards the house of Israel: and all the ends of the world haue seene the saluation of our God.

5 Shew you selues ioyfull vnto the Lord, all yee hands: sing, reioyce, and giue thanks.

6 Praise the Lord vpon the harpe: sing to the harpe with a Psalme of thanksgiving.

7 With trumpets also and shawmes: O shew your selues ioyfull before the Lord the King.

8 Let the Sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be ioyfull together before the Lord: for hee is come to iudge the earth.

10 With righteousness shall he iudge the world: and the people with equity.

*Dominus regnabit. Psal. 99.*

**T**He Lord is King be the people neuer so impatient: he sitteth betweene the Cherubims, bee the earth neuer so quiet.

1 The Lord is great in Sion: and high aboue all people.

2 They shall giue thanks vnto thy Name: which is great, wonderfull and holy.

3 The Kings power loneth iudgement, thou hast prepared equity: thou hast executed iudgement and righteousness in Iacob.

4 O magnifie the Lord our God: and fall downe before his footstool, for he is holy.

5 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

## Moneth. The xix. day.

7 He spake vnto them out of the cloudy pillar: for they kept his testimonies, & the law that he gaue the.

8 Thou heardest them, O Lord our God: thou forgavest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lord our God, and worship him vpon his holy hill: for the Lord our God is Holy.

*Inbilate Deo. Psal. 100.*

**O** Bee ioyfull in the Lord all yee lands: serue the Lord with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lord he is God, it is he that hath made vs, and not we our selues: wee are his people, and the sheepe of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise: bee thanketull vnto him, and speake good of his name.

4 For the Lord is gracious, his mercy is euermore lasting, & his truth endureth from generation to generation.

*Misericordiam & Iudicium. Psal. 101.*

**M**y song shall bee of mercy and iudgement: vnto thee, O Lord, will I sing.

2 O let mee haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto mee: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the finnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Who so priuily slandereth his neighbour: him will I destroy.

7 Who so hath also a proud looke and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as be faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: hee shall bee my seruant.

10 There shall no deceitfull person dwell in mine house: he that telleth lyes shall not tary in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may roote out all wicked doers from the city of the Lord.

*Dominus*

Moneth, The xx. day.

*Domine exaudi.*

*Psal. 102.*

*Morning*

*prayer.*

**H**ear my prayer, O Lord, and let my crying come vnto thee.

2 Hide not thy face from mee in the time of my trouble: incline thine eares vnto me when I call, O heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eat my bread.

5 For the voyce of my groning: my bones will scarle cleaue to my flesh.

6 I am become like a Pelicane in the wildernesse: and like an Owle that is in the desert.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone on the house top.

8 Mine enemies reuile mee all the day long; and they that are madde vpon mee are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation & wrathe for thou hast taken me vp and cast me downe.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou, O Lord, shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercie, vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shall feare thy Name, O Lord: and all the Kings of the earth thy Maiestie.

16 When the Lord shall build vp Sion: and when his glory shall appeare.

17 When hee turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shalbe written for those that come after: and y<sup>e</sup> people which shalbe borne shal praise the Lord

19 For he hath looked downe from his Sanctuary: out of heauen did the Lord behold the earth.

20 That he might heare the mournings of such as

## Moneth. The xx. day.

bee in captinitie : and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion : and his worship at Ierusalem.

22 When the people are gathered together : and the Kingdomes also to serue the Lord.

23 He brought downe my strength in my iourney : and shortened my dayes.

24 But I said, O my God, take me not away in the midst of mine age : as for thy yecres, they endure throughout all generations.

25 Thou Lord, in the beginning hast laid the foundation of the earth : and the heauens are the workes of thy hands,

26 They shall perish but thou shalt endure : they all shall waxe old as doth a garment.

27 And as a vesture shalt thou change them, and they shall be changed but thou art the same, and thy yecres shall not faile.

28 The children of thy seruants shal continue : and their seed shall stand fast in thy sight.

*Benedic anima mea. Psal. 103.*

**P**Raise the Lord, O my soule : and all that is within me praise his holy Name. (his benefits.)

2 Praise the Lord, O my soule : and forget not all

3 Which forgiveth all thy sinne : and healeth all thine infirmities.

4 Which saueth thy life from destruction : and crowneeth thee with mercie and loving kindnesse.

5 Which satisfieth thy mouth with good things : making thee yong and lustie as an Eagle.

6 The Lord executeth righteousness & iudgement : for all them that are oppressed with wrong.

7 He shewed his wayes vnto Moser his works vnto the children of Israel.

8 The Lord is full of compassion and mercy : long suffering, and of great goodnes.

9 He will not alwayes be chiding : neither keepeth he his anger for euer.

10 He hath not dealt with vs after our sinnes : nor rewarded vs according to our wickednes.

11 For looke how high the beauen is in comparison of the earth : so great is his mercy also toward them that feare him.

11 Looke



## Moneth, The xx.day.

12 Looke how wide also the East is from  $\frac{1}{2}$  West:  
so farre hath he set our finnes from vs. —

13 Yea; like as a Father pittieeth his own children:  
euen so is the Lord mercifull to them that feare him.

14 For he knoweth whereof wee be made: hee remembreth that we are but dust.

15 The dayes of man are but as grasse: for he flourisheth as a flower of the field.

16 For as soone as the wind goeth ouer it, it is gone and the place thereof shall know it no more.

17 For the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon childrens children.

18 Euen vpon such as keepe his Covenant: and thinke vpon his Commandements to doe them.

19 The Lord hath prepared his seate in heauen: and his Kingdome ruleth ouer all.

20 O praise the Lord ye Angels of his, ye that excell in strength: yee that fulfil his Commandements, and hearken vnto the voice of his words.

21 O praise the Lord all ye his hostes: ye seruants of his that doe his pleasure.

22 O speake good of the Lord all ye workes of his in all places of his dominion: praise thou the Lord, O my soule.

*Benedic anima mea.*

*Psal. 104.*

*Euening*

*prayer.*

**P**Raise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with maiestie and honour.

1 Thou deckest thy selfe with light as it were with a garment: & spreadest out the heauens like a curtaine

2 Which layeth the beames of his chambers in the waters: and maketh the clouds his charet, and walketh vpon the wings of the wind.

3 He maketh his Angels spirits: and his Ministers a flaming fire.

4 He laid the foundations of the earth: that it neuer should mooue at any time.

5 Thou coueredst it with the deepe like as with a garment: the waters stand in the hills.

6 At thy rebuke they flee: at the voyce of thy thunder they are afraid.

7 They go vp as high as the hills, and downe to the

## Moneth. The xx. day.

valleys beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bonds which they shall not passe: neither turne againe to couer the earth

10 He sendeth the springs into the riuers: which run among the hills.

11 All beasts of the field drinke thereof: and the wilde asses quench their thirst.

12 Besides them shall the foules of the aire haue their habitation: and sing among the branches.

13 He watereth the hills from aboue: the earth is filled with the fruit of thy workes.

14 Hee bringeth forth grasse for the cattell: and greene herbe for the seruice of men.

15 That hee may bring food out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerfull countenance, & bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the Cedars of Libanus which he hath planted.

17 Wherein the birdes make their nests: and the Firre trees are a dwelling for the Storke.

18 The high hilles are a refuge for the wild goats: and so are the stonie rocks for the conies.

19 He appointed the Moone for certaine seasons: and the sunne knoweth his going downe.

20 Thou makest darkenesse that it may be night: wherein all the beasts of the Forrest doe moone.

21 The Lions roaring after their praye: doe seeke their meat at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dens.

23 Man goeth forth to his work, and to his labour: vntill the euening

24 O Lord, how manifold are thy workes: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide Sea also: wherein are things creeping innumerable both smal & great beasts

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all vpon thee: that thou mayest giue them meate in due season.

28 When thou giuest it them, they gather it: and when

## Moneth. The xxj. day.

whē thou openest thy hand they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath goe forth, they shalbe made: & thou shalt renne the face of the earth.

31 The glorious maiesty of the Lord shall endure for ever: the Lord shal reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doth but touch the hills, they shall smoke.

33 I wil sing vnto the Lord as long as I live: I wil praise my God as long as I haue my being.

34 And so shal my words please him: my ioy shal be in the Lord.

35 As for sinners, they shal be consumed out of the earth, and the vngodly shall come to an end: praise thou the Lord, O my soule, praise the Lord.

*Confitemini Domino.* } } *Morning*

*Psal. 105.*

} } *prayer.*

**O** Giue thanks vnto the Lord, and call vpon his Name: tel the people what things he hath don.

2 O let your songs be of him, and praise him: and let your talking be of all his wonderous works.

3 Reioyce in his holy Name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his face euer more.

5 Remember the marvellous works that he hath done: his wonders, and the iudgements of his mouth.

6 O ye seed of Abraham his seruant: ye children of Iacob his chosen.

7 He is the Lord our God: his iudgements are in all the world.

8 He hath beene alway mindful of his Conenane and promise: that he made to a thousand generations.

9 Euen the couenant that he made with Abraham: and the oath that he sware vnto Isahac.

10 And appointed the same vnto Iacob for a Law: and to Israel for an euerlasting testament.

11 Saying, Vnto thee will I giue the land of Chanaan: the lot of your inheritance.

12 When ther were yet but a few of them: and they strangers in the land.

13 What time as they went from one nation to another:

## Moneth. The xxj. day.

ether: from one Kingdome to another people.

14 He suffered no man to doe them wrong: but re-  
proued euen Kings for their sakes.

15 Touch not mine Anointed: and doe my Pro-  
phets no harme.

16 Moreover he called for a dearth vpon the land:  
and destroyed all the promise of bread.

17 But he had sent a man before them euen Ioseph  
which was sold to be a bond seruant.

18 Whose feete they hurt in the stocks: the yron  
entred into his soule.

19 Vntil the time came that his cause was knowen:  
the word of the Lord tryed him.

20 The King sent and deliuered him: the Prince of  
the people let him goe free.

21 Hee made him lord also of his house: and ruler  
of all his substance.

22 That hee might informe his Princes after his  
will: and teach his Senators widdome.

23 Israel also came into Egypt: and Iacob was a  
stranger in the land of Ham.

24 And he encreased his people exceedingly: and  
made them stronger then their enemies.

25 Whose heart turned, so that they hated his  
people: and dealt vntiuey with his seruants.

26 Then sent hee Moses his seruant: and Aaron  
whom he had chosen.

27 And these shewed his tokens among them: and  
wonders in the land of Ham.

28 He sent darkenesse and it was darke: and they  
were not obedient vnto his word.

29 Hee turned their waters into blood: and slew  
their fish.

30 Their land brought forth frogges: yea euen in  
their Kings chambers.

31 He spake the word, and there came al manner  
of flies: and liee in all their quarters:

32 He gaue them hailestones for raine: and flames  
of fire in their land.

33 Hee smore their vines also and figge trees: and  
destroyed the trees that were in their coasts.

34 He spake the word, & the grasshoppers came, &  
caterpillers innumerable: and did eat vp al y<sup>e</sup> grasse  
in their land, and denoured the fruit of their ground.

35 Hee

## Moueth. The xxi. day.

35 He smote all their first borne in the land: euen the chiefe of all their strength.

36 He brought them forth also with siluer & gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spred out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought quailles: and he filled them with the bread of heauen.

40 He opened the rocke of stone, and the waters flowed out: so that riuers ran in dry places.

41 For why? he remembered his holy promise: and Abraham his seruant.

42 And he brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the Heathen: and they tooke the labours of the people in possession.

44 That they might keep his statutes: and obserue his Lawes.

*Confitemini Domino.*

*1. sal. 106.*

} } *Evening  
prayer.*

**O** Giue thanks vnto the Lord for hee is gracious: and his mercie endureth for euer.

2 Who can expresse the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keepe iudgement: and doe righteounesse.

4 Remember me, O Lord, according to the fauour that thou bearest vnto thy people: O visite mee with thy saluation.

5 That I may see the felicitie of thy chosen: and reioice in the gladnesse of thy people, and giue thanks with thine inheritance.

6 Wee haue sinned with our fathers: wee haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnes in remembrance but were disobedient at the sea, enen at the red sea.

8 Neuertheles, he helped them for his Names sake: that he might make his power to be knownen.

9 Hee rebuked the red sea also, and it was dried vp: so hee led them through the deepe, as through a wildernesse.

## Moneth. The xxi. day.

10 And he saved them from the adversaries hand: and deliuered them from the hand of the enemy.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beloued they his words: and sang praise vnto him,

13 But within a while they forgate his works: and would not abide his counsel.

14 But lust came vpon them in the wildernes: and they tempted God in the desert.

15 And he gaue them their desire: and sent leanness withal into their soule.

16 They angered Moses also in the tents: and Aaron the Saint of the Lord.

17 So the earth opened and swallowed vp Dathan: and covered the Congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a Calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgate God their Sauiour: which had done so great things in Egypt.

22 Wonderous works in the land of Ham: and fearefull things by the red sea.

23 So he said, he would haue destroyed them, had not Moses his chosen stood before him in the gap: to turne away his wrath all indignation, lest hee should destroy them.

24 Yea, they thought scorn of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened not vnto the voyce of the Lord.

26 Then lift he vp his hand against them: to ouerthrow them in the wilderness.

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They ioyned themselues vnto Baal Peor: and ate the offerings of the dead.

29 Thus they propoked him vnto anger with their own inuentions: and y plague was great among them.

30 Then stood vp Phinees, and prayed: and so the plague ceased.

31 And

## Moneth. The xxij. day.

31 And that was counted vnto him for righteousness: among all posterities for euermore

32 They angered him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they prouoked his spirit: so that he spake vnaduisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their workes.

36 In so much that they worshipped their idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.

37 And shedde innocent blood, euen the blood of their sonnes and of their daughters: whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own workes: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that hee abhorred his owne inheritance.

40 And he gaue them ouer into the hand of y<sup>e</sup> heathen: and they that hated them were lords ouer them.

41 Their enemies oppressed them: and had them in subiection.

42 Many a time did he deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

43 Neuerthelesse, when he saw their aduersity: hee heard their complaint.

44 Hee thought vpon his Couenant, and pitied them according to the multitude of his mercies: yea, he made all those that had led them away captiue to pitie them.

45 Deliuer vs, (O Lord our God) & gather vs from among the heathen: that wee may giue thanks vnto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel, froe euermore & world without end: and let all the people say, Amen.

*Confitemini.* } } *Morning.*

*Psal. 107.* } } *Prayer.*

**O** Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

## Moneth. The xxij. day.

2 Let them giue thanks whom the Lord hath redeemed : and deliuered from the hand of the enemy.

3 And gathered them out of the land, from the East, and from the West: from the North, and from the South.

4 They went astray in the wildernesse out of the way : and found no citie to dwell in.

5 Hungry and thirsty: their soule fainted in them.

6 So they cried vnto the Lord in their trouble: and he deliuered them from their distresse.

7 He led them forth by the right way : that they might goe to the citie where they dwelt.

8 O that men would therefore praise the Lord for his goodnesse : and declare the wonders that he doth for the children of men.

9 For he satisfieth the emptie soule : and filleth the hungrie soule with goodnesse.

10 Such as sit in darknesse, and in the shadow of death: being fast bound in miserie and yron.

11 Because they rebelled against the words of the Lord: & lightly regarded the counsel of the most High.

12 Hee also brought downe their heart through heavinesse: they fell downe, and there was none to helpe them vp.

13 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darknes, & out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodnesse : and declare the wonders that hee doeth for the children of men.

16 For he hath broken the gates of brasse : and smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence : and because of their wickednesse.

18 Their soule abhorred all manner of meat, and they were euen hard at deaths doore.

19 So when they cried vnto the Lord in their trouble: he deliued them out of their distresse.

20 He sent his word and healed them : and they were saued from their destruction.

21 O that men would therefore praise the Lord for his goodnesse : and declare the wonders that he doth for the children of men.

22 That



## Moneth. Thexxij day.

32 That they would offer vnto him the sacrifice of thanksgiuing and tell out his workes with gladnesse.

33 They that goe downe to the sea in ships: and occupy their businesse in great waters.

34 These men see the works of the Lord: and his wonders in the deepe.

35 For at his word the stormy wind ariseth: which lifteth vp the waues thereof.

36 They are caryed vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

37 They reele to and fro, and stagger like a drunken man: and are at their wits end.

38 So when they cry vnto the Lord in their trouble: he deliuereth them out of their distresse.

39 For he maketh the storme to cease: so that the waues thereof are still.

40 Then are they glad, because they bee at rest: and so he bringeth them vnto the haueu where they would bee.

41 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

42 That they would exalt him also in the congregation of the people: and praise him in the seat of the Elders.

43 Which turneth the flood into a wilderness: and dryeth vp the water springs.

44 A fruitfull land maketh hee barren: for the wickednesse of them that dwell therein.

45 Again, he maketh the wilderness a standing water: and water springs of a dry ground.

46 And there hee setteth the hungry: that they may build them a citie to dwell in.

47 That they may sow their land, and plant vineyards: to yeeld them fruits of increase.

48 He blesseth them so that they multiply exceedingly: and suffereth not their cattell to decrease.

49 And againe when they are minished, and brought low through oppression, through any plague or trouble.

50 Though hee suffer them to bee enill intreated through tyrants: and let them wander out of the way in the wilderness.

## Moneth. The xxij. day.

41 Yet he lppeth he the poore out of misery: and maketh him houholds like a flock of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall bee stopped.

43 Who so is wise will ponder these things: and they shall vnderstand the louing kindnes of the Lord.

*Paratum cor meum.*

*Psal. 108.*

} } *Evening  
prayer.*

**O** God my heart is ready (my heart is ready:) I will sing & giue praise with the best mēber y I haue.

1 Awake thou Lute and Harpe: I my selfe will awake right early.

2 I will giue thanks vnto thee, O Lord, among the people: I will sing praises vnto thee among y nations.

3 For thy mercy is greater then the heauens: and thy truth reacheth vnto the clouds.

4 Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

5 That thy beloued may bee delivered: let thy right hand saue them and hearethou me.

6 God hath spoken in his holinesse: I will reioyce therefore and diuide Sichem, and meeete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

8 Iuda is my Lawginer, Moab is my washpot: orner Edom wil I cast out my shoe, vpon the Philistines wil I triumph.

9 Who will lead mee into the strong citie: and who will bring me into Edom?

10 Hast not thou forsaken vs, O God: and wilt not thou God goe forth with our hosts?

11 O helpe vs against the enemy: for vaine is the helpe of man.

12 Through God we shall doe great acts: and it is he that shall tread downe our enemies.

*Deus laudem Psal. 109.*

**H**old not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon mee.

1 And they haue spoken against mee with false tongues: they compassed me about also with words of hatred and sought against me without a cause.

2 For the loue that I had vnto them, loe they take now

## Moneth. The xxii. day.

now my contrary part: but I gaue my self vnto prayer.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him be condemned: and let his prayer be turned into sinne.

7 Let his days be few: & let another take his office.

8 Let his children be fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seeke it also out of desolate places.

10 Let the extorcioner consume all that he hath: and let the stranger spoile his labour.

11 Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posteritie be destroyed: and in the next generation let his name be cleaue put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memoriall of them from off the earth.

15 And that because his mind was not to do good: but persecuted the poore helpless man, that hee might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen vnto him: he loued not blessing, therefore shall it be farre from him.

17 He clothed himselfe with cursing like as with a rayment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloake that he hath vpon him: & as a girdle that he is alway girded withal.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euil against my soule.

20 But deale thou with me (O Lord God) according vnto thy Name: for sweet is thy mercy.

21 O deliuer me, for I am helpless and poore: and my heart is wounded within mee.

22 I go hence like the shadow that departeth: and am driuen away as the grasshopper.

23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

24 I be-

Moneth. The xxiii. day.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me (O Lord my God:) oh saue me according to thy mercie.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries bee clothed with shame: and let them couer themselues with their owne confusion, as with a cloake.

29 As for me I will giue great thanks vnto thy Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poore: to saue his soule from vnrighteous Iudges.

*Dixit Dominus.*

*Psal. 110.*

} } Morning  
} } prayer.

**T**He Lord said vnto my Lord: Sit thou on my right hand, vntill I make thine enemies thy footstool.

1 The Lord shall send the rod of thy power out of Sion: bethou ruler euen in the midst among thine enemies.

2 In the day of thy power shall the people offer thee free will offerings with an holy worship: the dew of thy birth is of the wombe of the morning.

3 The Lord swaue, and will not repent: thou art a Priest for euer, after the order of Melchisedech.

4 The Lord vpon thy right hand: shall wound euen kings in the day of his wrath.

5 He shall iudge among the Heathen, hee shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countreies.

6 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

*Confitebor tibi. Psal. 111.*

**I** Wil giue thanks vnto the Lord w<sup>th</sup> my whole heart: secretly among the faithfull, & in the Congregation.

1 The works of the Lord are great: sought out of all them that haue pleasure therein.

2 His worke is worthy to bee praised and had in honour: and his righteousness endureth for euer.

3 The mercifull and gracious Lord hath so done his merueilous workes: that they ought to bee had in remembrance.

4 He

## Moneth. The xxiiij day.

5 Hee hath giuen meat vnto them that feare him: he shall euer be mindfull of his Couenant.

6 He hath shewed his people y power of his works: that he may giue them the heritage of the Heathen.

7 The works of his hands are veritie and iudgement: all his commandements are true.

8 They stand fast for euer and euer: and are done in truth and equity.

9 Hee sent redemption to his people: hee hath commanded his couenant for euer, holy and reuerend is his Name.

10 The feare of the Lord is the beginning of wisdom: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

*Beatus vir. Psal. 112.*

**B**lessed is the man that feareth the Lord: hee hath great delight in his commandements.

1 His seed shall be mighty vpon earth: the generation of the faithfull shall bee blessed.

2 Riches and plenteousnesse shall be in his house: and his righteousness, endureth for euer.

3 Vnto the godly there ariseth vp light in y darknesse: he is mercifull, louing and righteous.

4 A good man is mercifull and lendeth: and will guide his words with discretion.

5 For hee shall neuer bee mooued: and the righteous shall be had in everlasting remembrance.

6 He will not bee afraide for any euill tidings: for his heart standeth fast, and beleueth in the Lord.

7 His heart is stablished, and will not shrink: vntill he see his desire vpon his enemies.

8 He hath dispersed abroad & giuen to the poore: and his righteousness remaineth for euer, his home shall be exalted with honour.

9 The vngodly shall see it, and it shall grieve him: he shall gnash with his teeth and consume away, the desire of the vngodly shall perish.

*Laus dei. Psal. 113.*

**P**raise the Lord (ye seruants:) O praise the Name of the Lord.

1 Blessed bee the Name of the Lord: from this time forth for euermore.

2 The Lords Name is praised: from the rising vp of the Sunne, vnto the going downe of the same.

4 The

Moneth. The xxiiij. day.

4 The Lord is high above all Heathen: and his glory above the heavens.

5 Who is like vnto the Lord our God. that hath his dwelling so high? and yet humbleth himselfe to behold the things that are in heaven and earth?

6 He taketh vp the simple out of the dust: and lifteth the poore out of the mire.

7 That he may set him with the Princes: euen with the Princes of his people.

8 He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

*In exitu Israel.*

*Psal. 114.*

*Evening*

*prayer.*

**W**hen Israel came out of Egypt: and the house of Iacob from among the strange people.

2 Iuda was his sanctuary: and Israel his dominion.

3 The sea saw that & fled: Iordan was driue backe.

4 The mountaines skipped like Rammes: and the little hills like yong sheepe.

5 What aileth thee: O thou sea, that thou fleddest: and thou Iordan that thou wast driuen backe?

6 Yee mountaines that yee skipped like Rammes: and ye little hills like yong sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Iacob.

8 Which turned the hard rock into a standing water: and the flint stone into a springing well.

*Nou nobis Domine Psal. 115.*

**N**ot vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praise: for thy louing mercy, and for thy truthes sake.

2 Wherefore shal the Heathen say: Where is now their God?

3 As for our God, hee is in heaven: he hath done whatsoeuer pleased him.

4 Their idoles are siluer and gold: euen the work of mens hands.

5 They haue mouthes and speake not: eyes haue they and see not.

6 They haue eares, and heare not: noses haue they and smell not.

7 They haue hands and handle not, feet haue they, and walke not: neither speake they through their throte.

8 They

Moneth. The xxiiiij day.

8 They that make them are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron put your trust in the Lord: he is their helper and defender.

11 Yee that feare the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindfull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, hee shall blesse the house of Aaron.

13 He shall blesse them that feare the Lord: both small and great.

14 The Lord shall increase you more & more: you and your children.

15 Yee are the blessed of the Lord: which made heauen and earth.

16 All the whole heauen is the Lords: the earth hath he giuen to the children of men.

17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.

18 But we wil praise the Lord: from this time forth for euermore. Praise the Lord,

*Dilexi quoniam.*

*Psal. 106.*

} } *Morning*

} } *prayer.*

I Am wel pleased. that the Lord hath heard the voice of my prayer.

2 That hee hath inclined his eare vnto me: therefore wil I call vpon him as long as I liue.

3 The snares of death compassed me round about: and the paines of hel gate hold vpon me.

4 I shal find trouble and heavinesse, and I shal call vpon the Name of the Lord: O Lord I beseech thee deliuer my soule.

5 Gracious is the Lord and righteous: yea our God is mercifull.

6 The Lord preserveth the simple: I was in miserie, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule from death: mine eyes from teares, & my feet from falling.

9 I will walke before the Lord: in the land of the liuing.

10 I be-

## Moneth. The xxiiii. day.

10 I beleued and therefore will I speak, but I was fore troubled: I said in mine haste, All men are lyars.

11 What reward shal I giue vnto the Lord: for all the benefits that he hath done vnto me?

12 I will receiue the cup of saluation: and call vpon the Name of the Lord.

13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord, is the death of his Saints.

14 Behold (O Lord) how that I am thy seruant: I am thy seruant, and the son of thine handmaid, thou hast broken my bonds in sunder.

15 I will offer vnto thee the sacrifice of thanksgiving: and I will call vpon the Name of the Lord.

16 I will pay my vowes vnto the Lord, in the sight of all his people: in the courts of the Lords house, euen in the midst of thee, O Ierusalem. Praise the Lord.

*Laudate Dominum. Psal. 117.*

**O** Praise the Lord all yee Heathen, praise him all ye nations.

2 For his mercifull kindnesse is euer more & more towards vs: and the trueth of the Lord endureth for euer. Praise the Lord.

*Confitemini Domino. Psal. 118.*

**O** Giue thanks vnto the Lord, for he is gracious: because his mercie endureth for euer.

3 Let Israel now confesse that he is gracious: and that his mercie endureth for euer.

3 Let the house of Aaron now confesse: that his mercie endureth for euer.

4 Yea, let them now that feare the Lord confesse: that his mercie endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doth vnto me.

7 The Lord taketh my part with them that helpe me: therefore shal I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in Princes.

10 All nations compassed me round about: but in the Name of the Lord will I destroy them.

11 They



## Moneth. The xxiiii. day.

11 They kept mee in on euery side, they kept mee in (I say) on euery side: but in the Name of the Lord will I destroy them.

12 They came about me like Bees, and are extincte enen as the fire among the thornes: for in the Name of the Lord will I destroy them.

13 Thou hast thrust sore at mee, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voice of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mightie things to passe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to passe.

17 I will not die, but live: and declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not giuen me ouer vnto death.

19 Open me the gates of righteousness: that I may goe into them, and giue thanks vnto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I wil thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone that the builders refused: is become the head stone of the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe mee now, O Lord: O Lord send vs now prosperitie.

26 Blessed is hee that commeth in the Name of the Lord: we haue wished you good lucke, yee that be of the house of the Lord.

27 God is the Lord which hath shewed vs light: bind the sacrifice with cords, yea, enen vnto the hornes of the Altar.

28 Thou art my God, and I wil thanke thee: thou art my God, and I will praise thee.

29 O Giue thanks vnto the Lord, for he is gracious: and his mercie endureth for euer.

*Beati*

Moneth. The xxiiii.day:

*Beati immaculati.*

*Pfal. 119.*

*Evening*

*prayer.*

**B**lessed are those that are vndeiled in the way: and walke in the Law of the Lord.

2 Blessed are they that keepe his testimonies: and seeke him with their whole heart.

3 For they which doe no wickednesse: walke in his wayes.

4 Thou hast charged: that we shal diligently keepe thy Commandements.

5 O that my wayes were made so direct: that I might keepe thy statutes.

6 So shal I not bee confounded: while I haue respect vnto all thy Commandements.

7 I will thanke thee with an vnfained heart: when I shall haue learned the iudgements of thy righteousness.

8 I will keepe thy ceremonies: O forsake me not utterly.

*In quo corriges.*

**W**herewith shal a yong man cleanse his way: euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy Commandements.

3 Thy words haue I hid within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips haue I bin telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy testimonies: as in al manner of riches.

7 I will talke of thy Commandements: and haue respect vnto thy wayes.

8 My delight shal be in thy statutes: and I will not forget thy word.

*Retribue seruo tuo.*

**O** Doe well vnto thy seruant: that I may liue, and keepethy word.

2 Open thou mine eyes: that I may see the wonderful things of thy Law.

3 I am a stranger vpon earth: O hide not thy Commandements from me.

4 My soule breaketh out for the very seruent desire: that it hath alway vnto thy iudgements.

5 Thou

Moneth. The xxv. day.

5 Thou hast rebuked the proude: and cursed are they that doe erre from thy commandements.

6 O turne from mee shame and rebuke: for I haue kept thy testimonies.

7 Princes also did sit and speake against me: but thy seruant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellors.

*Adhesit prauimento.*

**M**Y soule cleaueth to the dust: O quicken thou me according to thy word.

2 I haue knowledged my wayes, and thou hearest me: O teach me thy statutes.

3 Make mee to vnderstand the way of thy commandements: and so shall I talke of thy wonderful workes.

4 My soule melteth away for very heauinesse: comfort thou me according to thy word.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I haue chosen the way of truth: and thy iudgements haue I laide before me.

7 I haue sticken vnto thy testimonies: O Lord confound me not.

8 I will runne the way of thy Commandements: when thou hast set my heart at liberty.

*Legem } } Morning  
posui. } } prayer.*

**T**each me, O Lord, the way of thy statutes: and I shall keepe it vnto the end.

2 Giue mee vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

3 Make me to goe in the path of thy commandements: for therein is my desire.

4 Incline my heart vnto thy testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they behold vanity: and quicken thou mee in thy way.

6 O stablish thy word in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraide of: for thy iudgements are good.

8 Behold, my delight is in thy commandements: O quicken me in thy righteousness.

## Moneth. The xxv. day.

*Et veniat super me.*

**L**et thy louing mercie come also vnto me, O Lord:  
Leuen thy saluation according to thy word.

2 So shall I make answere vnto my blasphemers:  
for my trust is in thy word.

3 O take not the word of thy truth vnterly out of  
my mouth: for my hope is in thy iudgements.

4 So shall I alway keepe thy Law: yea, for euer  
and euer.

5 And I will walke at libertie: for I seeke thy  
commandements.

6 I will speake of thy testimonies also euen before  
Kings: and will not be ashamed.

7 And my delight shalbe in thy commandements:  
which I haue loued.

8 My hands also will I lift vp vnto thy comman-  
dements, which I haue loued: and my study shall be  
in thy statutes.

*Memor esto verbi tui.*

**O** Think vpon thy seruant as concerning thy word:  
wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy  
word hath quickened me.

3 The proud haue had me exceedingly in derision:  
yet haue I not shrinked from thy Law.

4 For I remembered thine everlasting iudgements,  
O Lord: and receiued comfort.

5 I am horribly afraide: for the vngodly that for-  
sake thy law.

6 Thy statutes haue beneene my songs: in the house  
of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the  
night season: and haue kept thy law.

8 This I had: because I kept thy commandements.

*Portio mea Domine.*

**T**hou art my portion, O Lord: I haue promised to  
keepe thy law.

2 I made my humble petition in thy presence with  
my whole heart: O bee mercifull vnto me according  
to thy word.

3 I called mine owne wayes to remembrance: and  
turned my feet vnto thy testimonies.

4 I made haste, and prolonged not the time: to  
keepe thy commandment.

Moneth. The xxv. day.

5 The congregation of the vngedly haue robbed me : but I haue not forgotten thy law.

6 At midnight wil I rise to giue thanks vnto thee: because of thy righteous iudgements.

7 I am a companion of all them that feare thee and keepe thy commandements

8 The earth, O Lord is ful of thy mercy: O teach me thy statutes.

*Bonitatem fecisti.*

**O** Lord thou hast dealt graciously with thy seruant: according vnto thy word.

3 O learne me true vnderstanding and knowledge: for I haue beleueed thy commandements.

5 Before I was troubled, I went wrong: but now haue I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud haue imagined a lie against me: but I wil keepe thy commandements with my whole heart.

6 Their heart is as fat as brawne: but my delight hath beene in thy Law.

7 It is good for me that I haue beene in trouble: that I may learne thy statutes.

8 The Law of thy mouth is dearer vnto me: then thousands of gold and silver.

*Manus tua fecerunt me.*

*Evening prayer.*

**T**hy hands haue made me, and fashioned mee. O giue mee vnderstanding, that I may learne thy commandements.

3 They that feare thee, will be glad when they see me: because I haue put my trust in thy word.

3 I know (O Lord) that thy iudgements are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy mercifull kindnesse bee my comfort: according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto mee, that I may line: for thy Law is my delight.

6 Let the proud be confounded, for they goe wickedly about to destroy me: but I will be occupied in thy commandements.

7 Let such as feare thee, and haue knowen thy testimonies, be turned vnto me,

Moneth. The xxv. day.

8 O let my heart bee sound in thy statutes: that I be not ashamed.

*Deserit anima mea.*

**M**Y soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoke: yet doe I not forget thy statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for me: which are not after thy law.

6 Altho thy commandements are true: they persecute me falsely, O be thou my helpe.

7 They had almost made an end of me vpon earth: but I forsooke not thy commandements.

8 O quicken me after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

*In eternum Domine.*

**O** Lord thy word endureth for ever in heauen.

2 Thy truth also remaineth from one generation to another: thou hast layd the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not beene in thy law: I should haue perished in my trouble.

5 I wil neuer forget thy commandements: for with them thou hast quickened me.

6 I am thine, Oh saue mee: for I haue sought thy commandements.

7 The vngodly laid wait for mee to destroy me: but I will consider thy testimonies.

8 I see that all things come to an end: but thy commandement is exceeding broad.

*Quomodo dilexi.*

**L**ord, what loue haue I vnto thy law: all the day long is my study in it.

2 Thouthrough thy commandements hast made me wiser then mine enemies: for they are ener with mee.

3 I haue more vnderstanding then my teachers: for thy testimonies are my study.

4 I am

# Moneth. The xxvi. day.

4 I am wiser then the aged : because I keepe thy commandements.

5 I haue restrained my feet from enery euill way: that I may keepe thy word.

6 I haue not shrunke from thy indgements : for thou teachest me.

7 Oh how sweete are thy words vnto my throat: yea, sweeter then hony vnto my mouth.

8 Through thy commandements I get vnderstanding : therefore I hate all wicked wayes.

*Lucerna pedis  
lucis meae.*

} } Morning  
} } prayer.

**T**Hy word is a lanterne vnto my feet: and a light vnto my paths.

2 I haue sworne, and am stedfastly purposed : to keepe thy righteous iudgements.

3 I am troubled aboue measure : quicken mee, O Lord, according to thy word.

4 Let the free will offerings of my mouth please thee, O Lord: and teach me thy iudgements.

5 My soule is alway in my hand : yet doe I not forget thy Law.

6 The vngodly haue laid a snare for me: but yet I swarued not from thy commandements.

7 Thy testimonies haue I claimed as mine heritage for ener : and why ? they are the very ioy of my heart.

8 I haue applied my heart to fulfill thy statutes alway : euen vnto the end.

*Iniquos odio habuit.*

**I** Hate them that imagine euill things : but thy Law doe I loue.

2 Thou art my defence and shield : and my trust is in thy word.

3 Away from mee yee wicked : I will keepe the commandements of my God.

4 O stablish mee according vnto thy word, that I may liue : and let me not bee disappointed of my hope.

5 Held thou mee vp and I shall bee safe: yea, my delight shall bee euer in thy statutes.

6 Thou hast troden downe all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the vngodly of the earth like

Moneth. The xxvi. day.

Like droffe : therefore I loue thy testimonies.

8 My flesh trembleth for feare of thee : and I am afraid of thy iudgements.

*Feci iudicium.*

**I** Deale with the thing that is lawfull and right : O giue me not ouer vnto mine oppressours.

2 Make thou thy seruant to delight in that which is good : that the proud doe me no wrong.

3 Mine eies are wasted away with looking for thy health : and for the word of thy righteousness.

4 O deale with thy seruant according vnto thy loving mercy : and teach me thy statutes.

5 I am thy seruant, O grant me vnderstanding : that I may know thy testimonies.

6 It is time for thee Lord to lay to thine hand : for they haue destroyed thy Law.

7 For I loue thy commandements : aboue golde and precious stone.

8 Therefore hold I straight all thy commandements : and all false wayes I vtterly abhorre.

*Mirabilia.*

**T**hy testimonies are wonderfull : therefore doeth my soule keepe them.

2 When thy word goeth forth : it giueth light and vnderstanding vnto the simple.

3 I opened my mouth, and drew in my breath : for my delight was in thy commandements.

4 O looke thou vpon me, & be mercifull vnto me : as thou vsest to doe vnto those that loue thy Name.

5 Order my steppes in thy word : and so shall no wickednesse haue dominion ouer me.

6 O deliuer mee from the wrongfull dealings of men : and so shall I keepe thy commandements.

7 Shew the light of thy countenance vpon thy seruant : and teach me thy statutes.

8 Mine eies gush out with water : because men keepe not thy Law.

*Iustus es Domine.*

**R**ighteous art thou, O Lord : and true is thy iudgement.

2 The Testimonies that thou hast commanded : are exceeding righteous and true.

3 My zeale hath euen consumed mee : because mine enemies haue forgotten thy words.

4 Thy



Moneth. The xxvi day.

4 Thy word is tryed to the vitermost: and thy seru-  
uant loueth it.

5 I am small, and of no reputation: yet doe I not  
forget thy commandements.

6 Thy righteousnesse is an euermlasting righteou-  
nesse: and thy Law is thy trueth.

7 Trouble and heavinesse haue taken holde vpon  
me: yet is my delight in the commandements.

8 The righteousnesse of thy testimonies is euerm-  
lasting: O graunt me vnderstanding and I shall liue.

*Clamavi in toto  
corde meo.*

} } *Evening  
prayer.*

I Call with my whole heart: heare me, O Lord, I will  
keepe thy statutes.

2 Yea, euen vpon thee doe I call: helpe mee, and  
I shall keepe thy testimonies.

3 Early in the morning doe I cry vnto thee: for in  
thy word is my trust.

4 Mine eyes preuent the night watches: that I  
might be occupied in thy words.

5 Heare my voice (O Lord) according vnto thy  
louing kindnesse: quicken me according as thou art  
woont.

6 They draw nigh that of malice persecute mee:  
and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy com-  
mandements are true.

8 As concerning thy testimonies, I haue knowen  
long since: that thou hast grounded them for euer.

*Vide humilitatem.*

O Consider mine aduersitie, and deliuer mee: for  
I doe not forget thy Law.

2 Auenge thou my cause, and deliuer me: quicken  
me according vnto thy word.

3 Health is farre from the vngodly: for they re-  
gard not thy statutes.

4 Great is thy mercy, O Lord: quicken me as thou  
art woont.

5 Many there are that trouble mee, and persecute  
me: yet doe I not swarne from thy testimonies.

6 It grieueth mee when I see the transgressors:  
because they keepe not thy Law.

7 Consider, O Lord, how I loue thy commandements:  
O quicken me according to thy louing kindnesse.

Moneth. The xxvii. day.

8 Thy word is true from euertlasting: al the iudgements of thy righteousness endure for euermore.

*Principes persecuti sunt.*

**P**Rinces haue persecuted mee without a cause: but my heart standeth in awe of thy words.

2 I am as glad of thy word: as one that findeth great spoiles.

3 As for lies, I hate and abhorre them: but thy Law doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous iudgements.

5 Great is the peace that they haue which loue thy Law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy commandements.

7 My soule hath kept thy testimonies: and loued them exceedingly.

8 I haue kept thy commandements, and testimonies: for all my wayes are before thee.

*Appropinquet deprecatio.*

**L**et my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy word.

3 My lips shall speake of thy praise: when thou hast taught me thy statutes.

4 Yea my tongue shall sing of thy word: for all thy commandements are righteous.

5 Let thine hand helpe me: for I haue chosen thy commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 O let my soule liue, and it shall praise thee: and thy iudgements shall helpe me.

8 I haue gone astray like a sheepe that is lost: Oh seeke thy seruant, for I doe not forget thy commandements.

*Ad Dominum.*

*Psal. 120.*

} }

Morning  
prayer.

**W**hen I was in trouble, I called vpon the Lord: and he heard me.

2 Deliuer my soule, O Lord, from lying lips: and from a deceitfull tongue.

3 What reward shall be giuen or done vnto thee thou,

Moneth. The xxvij. day.

thou false tongue: euen mighty and sharpe arrowes  
with hote burning coales.

4 Woe is me, that I am constrained to dwell with  
Melech: and to haue mine habitation among the  
tents of Cedar.

5 My soule hath long dwelt among them: that  
be enemies vnto peace.

6 I labour for peace: but when I speake vnto  
them thereof, they make them ready to battell

*Lamentacion. Psal. 137.*

I Will lift vp mine eyes vnto the hills: from whence  
I commeth my helpe.

2 Mine helpe commeth euen from the Lord: which  
hath made heauen and earth.

3 He will not suffer thy foote to be moued: and  
he that keepeth thee will not sleepe.

4 Behold, he that keepeth Israel: shall neither  
slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is  
thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day:  
neither the moone by night.

7 The Lord shall preserue thee from all euill:  
yea, it is euen he that shall keepe thy soule.

8 The Lord shall preserue thy going out, and thy  
comming in: from this time forth for euermore,

*Lamentacion. Psal. 137.*

I Was glad when they saide, vnto me: We will goe  
into the house of the Lord.

2 Our feet shall stand in thy gates: O Hierusa-  
lem.

3 Hierusalem is builded as a city: that is at  
vnity in it selfe.

4 For thither the tribes goe vp, euen the tribes of  
the Lord: to testifie vnto Israel, to giue thanks vnto  
the Name of the Lord.

5 For there is the seat of iudgement: euen the  
seat of the seruant Dauid.

6 O pray for the peace of Hierusalem: they  
shall prosper that loue thee.

7 Peace be within thy walles: and plenteousnes  
within thy palaces.

8 For my brethren and companions sakes: I will  
wish thee prosperity.

Moneth. The xxvii. day.

2 Yea because of the house of the Lord our Gods:  
I will seeke to doe thee good.

*Ad te leuani. Psal. 123.*

**V**Nto thee lift I vp mine eyes: O thou that dwellest  
in the heavens.

2 Behold, euen as the eyes of seruants looke vnto  
the hand of their masters, and as the eyes of a maiden  
vnto the hand of her mistresse: euen so our eyes wait  
vpon the Lord our God, vntill hee haue mercy vpon  
vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon  
vs: for we are vtterly despised.

4 Our soule is filled with the scornfull reproofe  
of the wealtheie: and with the dispitfulnesse of the  
proud.

*Nisi quia Dominus. Psal. 124.*

**I**F the Lord himselfe had not beene on our side (now  
may Israel say:) if the Lord himselfe had not beene  
on our side when men rose vp against vs.

2 They had swallowed vs vp quicke: when they  
were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: & the streame  
had gone ouer our soule.

4 The deepe waters of the proud: had gone euen  
ouer our soule.

5 But, praised be the Lord: which hath not giuen  
vs ouer for a pray vnto their teeth.

6 Our soule is escaped, euen as a birde out of the  
snare of the fowler: the snare is broken and wee are  
deliuered.

7 Our helpe standeth in the Name of the Lords:  
which hath made heauen and earth.

*Qui confidunt. Psal. 125.*

**T**Hey that put their trust in the Lord shalbe euen  
as the mount Sion: which may not be remoued,  
but standeth fast for euer.

2 The hills stand about Hierusalem: euen so stan-  
deth the Lord round about his people, from this time  
forth for euermore.

3 For the rod of the vngodly commeth not into  
the lot of the righteous: lest the righteous put their  
hand vnto wickednesse.

4 Doe well, O Lord: vnto those that be good and  
true of heart.

Moneth. The xxvii. day.

5 As for such as turne backe vnto their owne wickednesse: the Lord shal lead them forth with the euil doers, but peace shal be vpon Israel.

*In conuersione.*

*7 sal. 126.*

*Evening*

*prayer.*

**W**hen the Lord turned againe the captivity of Sion: then were we like vnto them that dreame.

2 Then was our mouth filled with laughter and our tongue with ioy.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs alreadie: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers in the South.

6 They that sowe in teares: shall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth forth good seed: shal doubtlesse come againe with ioy, and bring his sheaues with him.

*Nisi Dominus. Psal. 127.*

**E**Xcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the city: the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vp early, and so late take rest, and eat the bread of carefulnes: for so he giueth his beloued sleepe.

4 Loe, children and the fruit of the wombe: are an heritage, and gift that commeth of the Lord.

5 Like as the arrowes in the the hand of the giant: euen so are the yong children.

6 Happy is the man that hath his quiver full of them: they shal not bee ashamed when they speake with their enemies in the gate.

*Beati omnes. Psal. 128.*

**B**lessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shalbe as the fruitfull vine: vpon the walles of thine house.

4 Thy children like the olive branches: round about thy table.

Moneth. The xxvii. day.

5 Loe, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie, all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

*Sap̄ expugnauerunt. Psal. 129.*

**M**any a time haue they fought against mee from my youth vp: (may Israel now say.)

1 Yea, many a time haue they vexed mee from my youth vp: but they haue not preuailed against me.

2 The plowers plowed vpon my backe: and made long furrowes

3 But the righteous Lord: hath hewen the snares of the vngodly in pieces.

4 Let them be confounded and turned backward: as many as haue euill will at Sion.

5 Let them be euen as the grasse growing vpon the house tops: which withereth afore it be plucked vp.

6 Whereof the mower filleth nor his hand: neither he that bindeth vp the sheaves, his bosome.

7 So that they which goe by, say not so much as the Lord prosper you: we wish you good lucke in the Name of the Lord.

*De profundis. Psal. 135.*

**O**ut of the deep haue I called vnto thee (O Lord :) Lord heare my voyce.

1 Oh let thine eares consider well: the voice of my complaint.

2 If thou Lord wilt be extreame to marke what is done amisse: O Lord, who may abide it?

3 For there is mercie with thee: therefore shalt thou be feared.

4 I looke for the Lord, my soule doth waite for him: in his word is my trust.

5 My soule fleeth vnto the Lord: before the morning watch, I lay, before the morning watch.

6 O Israel trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

7 And he shall redeeme Israel: from all his sinnes.

*Domine non est. Psal. 131.*

**L**ord I am not high minded: I haue no proude looks.

2 I doe

Moneth. The xxviii. day.

2 I do not exercise my self in great matters which are too high for me.

3 But I refraine my soule, and keepe it low, like as a child that is weaned from his mother: yea my soule is euen as a weaned child.

4 O Israel trust in the Lord: from this time forth for euermore.

*Memento Domine.*

*Psal. 132.*

} }

*Morning  
prayer.*

**L**ord remember David: and all his trouble.

2 How he sware vnto the Lord: and vowed a vow vnto the Almighty God of Iacob.

3 I will not come within the Tabernacle of my house: nor climbe vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eie lids to slumber: neither the temples of my head to take any rest.

5 Vntill I finde out a place for the Temple of the Lord: an habitation for the mightie God of Iacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting place: thou and the Arke of thy strength.

9 Let thy Priests be clothed with righteousness: and let thy Saints sing with ioyfulnesse.

10 For thy seruant Davids sake: turne not away the presence of thine anointed.

11 The Lord hath made a faithfull oath vnto David: and he shal not shrinke from it.

12 Of the fruit of thy body: shal I set vpon thy seat.

13 If thy children wil keepe my covenant and my testimonies that I shal learne them: their children also shal sit vpon thy seat for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.

15 This shal be my rest for euer: here wil I dwell, for I haue a delight therein.

16 I will blesse her victuals with increase: and will satisfie her poore with bread.

17 I will decke her Priestes with health: and her Saints shal reioyce and sing.

18 There shall I make the horne of David to flourish

Moneth. The xxviij day.

rish: I haue ordeined a lantern for mine anointed.

19 As for his enemies, I shall clothe them with shame: but vpon him selfe shall his crowne flourish.

*Eccomunus bonum. Psal. 133.*

**B**Ehold how good and ioisfull a thing it is: brethren to dwell together in vnity.

2 It is like the precious ointment vpon the heade, that ranne downe vnto the beard: euen vnto Aarons beard, and went down vnto the skirts of his clothing.

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promised his blessing: and life for euermore.

*Ecce nunc. Psal. 134.*

**B**Ehold (now) praise the Lord: all ye seruants of the Lord.

1 Ye that by night stand in the house of the Lord: euen in the courts of the house of our God.

2 Lift vp your hands in the Sanctuary: and praise the Lord.

3 The Lord that made heauen and earth: giueth thee blessing out of Sion.

*Laudate nomen. Psal. 135.*

**O** Praise the Lord, laud yee the Name of the Lord: praise it, O ye seruants of the Lord.

1 Yee that stand in the house of the Lord: in the courts of the house of our God.

2 O praise the Lord, for the Lord is gracious: O sing praises vnto his Name, for it is louely.

3 For why? the Lord hath chosen Iacob vnto himselfe: and Israel for his owne possession.

4 For I know that the Lord is great: and that our Lord is aboue all gods.

5 Whatsoever the Lord pleased, that did hee in heauen and in earth: and in the Sea, and in all deepe places.

6 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the raine, bringing the windes out of his treasures.

7 He smote the first borne of Egypt: both of man and beast.

8 Hee hath sent tokens and wonders into the midst of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.



## Moneth. The xxvij. day.

10 He smote diners nations: & slew mighty kings.  
 11 Schon king of the Amorites, and Og the king  
 of Basan: and all the kingdomes of Canaan.

12 And gaue their land to be an heritage: euen an  
 heritage vnto Israel his people.

13 Thy Name O Lord endureth for euer: so doth  
 thy memoriall, O Lord, from one generation to ano-  
 ther.

14 For the Lord will auenge his people: and bee  
 gracious vnto his seruants.

15 As for the images of the Heathen, they are but  
 silver and gold: the workes of mens hands.

16 They haue monthes and speake not: eyes haue  
 they, but they see not.

17 They haue eares, and yet they heare not: neither  
 is there any breath in their mouthes.

18 They that make them are like vnto them: and  
 so are all they that put their trust in them.

19 Praise the Lord yee house of Israel: praise the  
 Lord ye house of Aaron.

20 Praise the Lord ye house of Levi: ye that feare  
 the Lord praise the Lord.

21 Praised be the Lord out of Sion: which dwel-  
 leth at Hierusalem.

*Confitemini*

*Psal. 136.*

*Evening*

*prayer.*

**O** Giue thanks vnto the Lord, for hee is gracious:  
 and his mercy endureth for euer.

2 O giue thanks vnto the God of all gods: for  
 his mercy endureth for euer.

3 O thanke the Lord of all Lords: for his mercy  
 endureth for euer.

4 Which onely doth great wonders: for his mer-  
 cy endureth for euer.

5 Which by his excellent wisdom made the  
 heauens: for his mercy endureth for euer.

6 Which laid out the earth aboue the waters: for  
 his mercy endureth for euer.

7 Which hath made great lights: for his mercy  
 endureth for euer.

8 The Sunne to rule the day: for his mercy endu-  
 reth for euer.

9 The Moone and the Stars to gouerne the night:  
 for his mercy endureth for euer.

10 Which

Moneth. The xxviiij. day.

10 Which smote Egypt with their first borne: for his mercy endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With a mighty hand and a stretched out arme: for his mercy endureth for euer.

13 Which diuided the red sea in two parts: for his mercy endureth for euer.

14 And made Israel to goethorow the midst of it: for his mercy endureth for euer.

15 But as for Pharaoh and his host, he ouerthrew them in the red sea: for his mercy endureth for euer.

16 Which led his people thorow the wilderness: for his mercy endureth for euer.

17 Which smote great kings: for his mercy endureth for euer.

18 Yea, and slew mighty kings: for his mercy endureth for euer.

19 Schon king of the Amorites: for his mercy endureth for euer.

20 And Og the King of Basan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercy endureth for euer.

22 Euen for an heritage vnto Israel his seruant: for his mercy endureth for euer.

23 Which remembred vs when we were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his mercy endureth for euer.

25 Which giueth foode to all flesh: for his mercy endureth for euer.

26 O giue thanks vnto the God of heauen: for his mercy endureth for euer.

27 O giue thanks vnto the Lord of Lords: for his mercy endureth for euer.

*Super flumina. Psal. 137.*

**B**B the waters of Babylon we sate downe and wept: when we rembreed (thee) O Sion.

2 As for our harps, we hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melody in our heaviness: sing vs one of the songs of Sion.

Moneth. The xxix. day.

4 How shall we sing the Lords song : in a strange land ?

5 If I forget thee, O Hierusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roole of my mouth : yea, if I prefer not Hierusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Hierusalem: how they sayd, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted with miserie: yea, happie shal he be that rewardeth thee, as thou hast serued vs.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

*Confitebor tibi. Psal. 138.*

I Will giue thanks vnto thee, O Lord, with my whole heart: euen before the gods wil I sing praise vnto thee.

2 I will worship toward thy holy Temple: and praise thy Name, because of thy louing kindnesse and truth, for thou hast magnified thy Name, and thy word aboue all things.

3 When I called vpon thee, thou heardest me: and enduedst my soule with much strength.

4 All the Kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect vnto the lowly: as for the proude, he beholdeth them a farre off.

7 Though I walke in the midst of trouble, yet shalt thou refresh mee: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies: and thy right hand shall saue me

8 The Lord shall make good his louing kindnesse toward mee: yea, thy mercy. O Lord endureth for euer, despise not then the workes of thine own hands.

*Dixit ne probasti. } } Morning*

*Psal. 139. } } prayer*

O Lord, thou hast searched mee out and knowen me: thou knowest my down sitting and my vp- rising, thou vnderstandest my thoughts long before.

a Thou

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2 Thou art about my path, and about my bedde:  
and spyest out all my wayes.

3 For loe, there is not a word in my tongue: but  
thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and  
layd thine hand vpon mee.

5 Such knowledge is too wonderful and excellent  
for me: I cannot attaine vnto it.

6 Whither shall I goe then from thy Spirit: or  
whither shall I goe then from thy presence?

7 If I clime vp into heauen, thou art there: if I goe  
downe to hell, thou art there also.

8 If I take the wings of the morning: & remaine  
in the vttermoſt parts of the Sea.

9 Euen there also shall thy hand lead me: and thy  
right hand shall hold mee.

10 If I say, Peraduenture the darkenesſe shall couer  
me: then shall my night be turned to day.

11 Yea, the darkenesſe is no darkenesſe with thee,  
but the night is as cleare as the day: the darkenesſe  
and light (to thee) are both a like.

12 For my reins are thine: thou hast couered me  
in my mothers wombe.

13 I wil giue thanks vnto thee, for I am feareful-  
ly, and wonderfully made: marueilous are thy works,  
and that my soule knoweth right well.

14 My bones are not hidde from thee: though I be-  
made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet beeing vn-  
perfect: & in thy booke were al my members written.

16 Which day by day were fashioned: when as yet  
there was none of them.

17 How deare are thy counsels vnto mee O God:  
O how great is the summe of them?

18 If I tell them, they are more in number then the  
sand: when I wake vp, I am preſent with thee.

19 Wilt thou not ſlay the wicked, O God: depart  
from me ye bloodthirſty men.

20 For they ſpeake vnrightheouſly againſt thee:  
and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord that hate thee: &  
am not I grieved with thoſe that riſe vp againſt thee?

22 Yea, I hate them right ſore, euen as though they  
were mine enemies.

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23 Try me, O God, & seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke wel if there be any way of wickednes in me: and lead me in the way euerlasting.

*Eripe in Domine. Psal. 140.*

**D**eliver me, O Lord from the euil man: & preserve me from the wicked man.

2 Which imagine mischief in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: adders poyson is vnder their lips.

4 Keepe me, O Lord from the hands of the vngodly: preserve me from the wicked men which are purposed to overthrow my goings.

5 The proud haue laid a snare for me, & spread a net abroad with cords: yea, and set traps in my way.

6 I said vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischicuous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall vpon the head of them: that compasse me about.

10 Let hot burning coales fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of words shall not prosper vpon the earth: euill shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord wil anenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thanks vnto thy Name: and the iust shall continue in thy sight.

*Domine clamavi. Psal. 141.*

**L**ord, I call vpon thee, haue thee vnto me: and consider my voyce when I cry vnto thee.

2 Let my prayer be set forth in thy sight as the incense: & let the lifting vp of my hands be an evening sacrifice.

3 Set a watch (O Lord) before my mouth: and keepe the doore of my lips.

4 O let not mine heart bee inclined to any euill thing

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thing: let me not be occupied in vngodly works with the men that work wickednes, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednes.

7 Let their iudges bee ouerthrowen in stony places: that they may heare my wordes, for they are sweete.

8 Our bones lie scattered before the pit: like as when one breaketh & heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe mee from the snare which they haue laid for me: and from the traps of the wicked doers.

11 Let the vngodly fall into thsir owne nets together: and let me euer escape them.

*Vox mea ad Dominum.*

*Psal. 142.*

3<sup>rd</sup> Evening  
prayer.

**I** Cryed vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplication.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heavinesse thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

4 I looked also vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cryed vnto thee, O Lord, and said: Thou art my hope, and my portion in the land of the lining.

7 Consider my complaint: for I am brought very lowe.

8 O deliuer me from my persecuters: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thanks vnto thy Name: which thing if thou wilt grant me, then shal the righteous resort vnto my company.

*Dominus exaudi Psal. 143.*

**H**Eare my prayer, O Lord, and consider my desire: hearken vnto me for thy truth and righteousnesse sake.

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2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemy hath persecuted my soule, he hath smitten my life downe to the ground: he hath laid me in the darkenesse, as the men that haue bin long dead.

4 Therefore is my spirit vexed within mee: and my heart within me is desolate.

5 Yet doe I remember the time past, I muse vpon al thy workes, yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth mine hands vnto thee: my soule gaspeth vnto thee as a thirsty land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindnesse betimes in the morning for in thee is my trust: shew thou me the way y I should walk in, for I lift vp my soul vnto thee.

9 Deliuere mee, O Lord, from mine eneuies: for I flee vnto thee to hide mee.

10 Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing Spirit leade me forth into the land of righteousness.

11 Quicken me, O Lord for thy Names sake: & for thy righteousness sake bring my soule out of tronble.

12 And of thy goodnes slay mine enemies: and destroy all them that vex my soule, for I am thy seruant.

*Benedictus Dominus.*

*Psal. 144.*

*Morning*

*prayer.*

**B**lessed bee the Lord my strength: which teacheth my hands to war, and my fingers to fight.

2 My hope and my fortresse, my castle and deliuerer, my defender in whom I trust: which subdueth my people that is vnder mee.

3 Lord, what is man that thou hast such respect vnto him: or the son of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow the heauens, O Lord, and come downe: touch the mountaines, and they shal smoke.

6 Cast soorth thy lightning and teare them: shoot out thine arrowes and consume them.

7 Send downe thine hand from aboue: deliuer mee, and take mee out of the great waters, from the hand

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hand of strange children.

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God: and sing praises vnto thee vpon a ten stringed Lute.

10 Thou hast giue victory vnto Kings & hast deliuered Dauid thy seruant from the perill of y sword.

11 Saue me, & deliuer me from the hand of strange childre. whose mouth talketh of vanity, & thair right hand is a right hand of iniquity.

12 That our sonnes may grow vp as the young plants: and that our daughters may bee as the polished corners of the Temple.

13 That our garners may be full & plenteous with all maner of store: that our sheepe may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captiuitie, and no complaining in our streets.

15 Happy are the people that be in such a case: yea, blessed are y people which haue y Lord for their God.

*Exaltabote Deus. Psal. 145.*

**I** Will magnifie thee, O God, my King: and I will praise thy Name for euer and euer.

1 Euery day will I giue thanks vnto thee: and praise thy Name for euer and euer.

2 Great is the Lord and marueilous wortny to bee praised: there is no end of his greatnesse.

3 One generation shall praise thy works vnto another: and declare thy power.

4 As for me, I will be talking of thy worship: thy glory, thy praise and wonderous workes.

5 So that men shall speake of the might of thy marueilous actes: and I will also tel of thy greatnes.

6 The memorial of thine abundant kindnes shall be shewed: and men shall sing of thy righteousnesse.

7 The Lord is gracious and mercifull: long suffering, and of great goodnesse.

8 The Lord is louing vnto euery man: and his mercie is ouer all his workes.

9 All thy workes praise thee, O Lord: & thy Saints giue thanks vnto thee.

10 They shew the glory of thy Kingdome: and talke of thy power.

11 That



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12 That thy power, thy glory, and mightinesse of thy Kingdome: might be knowen vnto men.

13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall: and lifeth vp all those that be downe.

15 The eyes of all waite vpon thee, O Lord: and thou giuest them their meat in due season.

16 Thou openest thine hand: and fillest al thinge liuing with plenteousnesse.

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea all such as call vpon him faithfully.

19 He will fulfill the desire of them that feare him: he also will heare their cry, and will help them.

20 The Lord preserveth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thanks vnto his holy Name for euer and euer.

*Lauda anima mea. Psal. 146.*

**P**raise the Lord, O my soule, while I liue wil I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

2 O put not your trust in princes, nor in any child of man: for there is no helpe in them.

3 For when the breath of man goeth forth he shal turne again to his earth: & then al his thoughts perish.

4 Blessed is he that hath the God of Iacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the Sea and al that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers: he defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.

10 The Lord thy God, O Sion, shall be king for euermore: and throughout all generations.

*Laudate*

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*Laudate Dominum.*

*Psal. 147.*

} } *Evening  
prayer.*

**O** Praise the Lord, for it is a good thing to sing praises vnto our God: yea, a ioyful and pleasant thing it is to be thankfull.

2 The Lord doth build vp Hierusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giueth medicine to heale their sickness.

4 He telleth the number of the starres and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O sing vnto the Lord with thanksgiuing: sing praises vpon the harpe vnto our God.

8 Which couereth the heauen with cloudes, and prepareth raine for the earth: and maketh the grasse to grow vpon the mountaines, and herbe for the vse of men.

9 Which giueth fodder vnto the cattel: and feedeth the young rauens that call vpon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him and put their trust in his mercy.

12 Praise the Lord, O Hierusalem: praise thy God O Sion.

13 For hee hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 Hee maketh peace in thy borders: and filleth thee with the floure of wheat.

15 Hee sendeth forth his commandement vpon earth: and his word runneth very swiftly.

16 He giueth snow like wooll: and scattereth the hoare frost like ashes.

17 Hee casteth forth his yce like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind and the waters flow.

19 Hee sheweth his word vnto Iacob: his statutes and ordinances vnto Israel.

20 Hee hath not dealt so with any nation: neither haue

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haue the heathen knowledge of his lawes.

*Laudate Dominum. Psal. 148.*

**O** Praise the Lord of heauen: praise him in the height.

1 Praise him all yee Angels of his: praise him all his hoste.

2 Praise him Sunne and Moone: praise him all yee stars and light.

3 Praise him all yee heauens: and yee waters that be aboue the heauens.

4 Let them praise the Name of the Lord: for hee spake the word, and they were made, he commanded, and they were created.

5 He hath made them fast for euer and euer: hee hath giuen them a law which shall not be broken.

6 Praise the Lord vpon earth: yee dragons and all deepes.

7 Fire and haile, snow and vapours: winde and storme, fulfilling his word.

8 Mountaines and all hills: fruitfull trees, and all Cedars.

9 Beastes and all cattell: wormes and feathered fowls.

10 Kings of the earth, and all people: Princes and Iudges of the world.

11 Yong men and maidens, old men and children, praise the Name of the Lord: for his Name ouely is excellent, and his praise aboue heauen and earth.

12 Hee shall exalt the borne of his people, all his Saints shal praise him: euen the children of Israel, euen the people that serueth him.

*Cantate Domino. Psal. 149.*

**O** Sing vnto the Lord a new song: let the Congregation of Saints praise him.

1 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their king.

2 Let them praise his Name in the dance: let them sing praises vnto him with tabret and harpe.

3 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

4 Let the Saints bee ioyfull with glory: let them reioyce in their beds.

5 Let the praises of God be in their mouth: and a two edged sword in their hands.

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7 To bee auenged of the heathen : and to rebuke the people.

8 To bind their kings in chaines : and their nobles with links of yron.

9 That they may be auenged of them, as it is written : such honour haue all his Saints.

*Laudate Dominum. Psal. 150.*

**O** Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble actes: praise him according to his excellent greatnesse.

3 Praise him in the sound of the trumpet : praise him vpon the lute and harpe.

4 Praise him in the kymbals & dances: praise him vpon the strings and pipe.

5 Praise him vpon the well tuned cymbals: praise him vpon the loude cymbals.

6 Let every thing that hath breath: praise the Lord.

FINIS.



